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ON THE

NEW JERUSALEM,

AND

ITS HEAVENLY DOCTRINE.

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ON

THE NEW JERUSALEM,

AND

ITS HEAVENLY DOCTRINE.

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Horace Fuller

ON THE
NEW JERUSALEM,
AND
ITS HEAVENLY DOCTRINE,

AS REVEALED FROM HEAVEN:

TO WHICH ARE PREFIXED

SOME OBSERVATIONS CONCERNING THE NEW HEAVEN AND THE NEW EARTH.

From the Latin of

EMANUEL SWEDENBORG.

LONDON:

JAMES S. HODSON, 112, FLEET STREET;
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1841.

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Matthew vi. 33.

Seek ye first the Kingdom of GOD, and all things shall be added unto you.

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ON

THE NEW JERUSALEM,

AND ITS

HEAVENLY DOCTRINE.

OF THE NEW HEAVEN AND NEW EARTH, AND WHAT IS MEANT BY THE NEW JERUSALEM.

1. It is written in the Revelation, "I saw a new heaven and a new earth; for the first heaven and the first earth had passed away. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. The city had a wall, great and high, which had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb. And the city lieth four-square, and the length is as great as the breadth. And he measured the city with the reed, twelve thousand furlongs; the length and the breadth and the height of it were equal. And he measured the wall thereof, a hundred and forty and four cubits, the measure of a man, that is, of the angel. And the wall of it was of jasper; and the city was pure gold, like unto pure glass; and the foundations of the wall of the city were garnished with all manner of precious stones. And the twelve gates were twelve pearls. And the street of the city was pure gold, as it were transparent glass. The glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth shall bring their glory and honor into it." Chap. xxi. 1, 2, 12—24.

When a man reads these words, he understands them only according to their literal sense, and concludes that the visible heaven and earth will be dissolved, and a new heaven be created, and that the holy city Jerusalem, answering to the measures above described, will descend upon the new earth; but the angels understand these things altogether differently; that is to say, what man understands naturally, they understand spiritually;

and what they understand is the true signification; and this is the internal or spiritual sense of the Word. According to this internal or spiritual sense, a new heaven and a new earth mean a new church, both in the heavens and on the earth, which will be more particularly spoken of hereafter. The city Jerusalem descending from God out of heaven, signifies the heavenly doctrine of that church; the length, the breadth, and the height thereof, which are equal, signify all the varieties of good and truth belonging to that doctrine in the aggregate. The wall of the city means the truths which protect it; the measure of the wall, which is a hundred and forty and four cubits, which is the measure of a man, that is, of the angel, signifies all those defending truths in the aggregate, and their quality. The twelve gates of pearl mean all introductory truths; and the twelve angels at the gates signify the same. The foundations of the wall, which are of every precious stone, mean the knowledges on which that doctrine is founded. The twelve tribes of Israel, and the twelve Apostles, mean all things belonging to the church in general and in particular. The city and its streets being of gold like unto pure glass, signifies the good of love, giving brightness and transparency to the doctrine and its truths. The nations who are saved, and the kings of the earth who bring glory and honor into the city, mean all the members of that church who are in goodness and in truth. God and the Lamb mean the Lord as to the Essential Divinity and the Divine Humanity. Such is the spiritual sense of the Word, to which the natural sense, which is that of the letter, serves as a basis; but still these two senses, the spiritual and the natural, form a one by correspondences.

It is not the design of the present work to prove that such a spiritual meaning is involved in the afore-mentioned passages, but the proof of it may be seen in the ARCANA CŒLESTIA, in the following places. That the term, LAND, when used in the Word, means the church, particularly when it is applied to signify the Land of Canaan, n. 662, 1066, 1067, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643. Because earth, or land, in a spiritual sense, signifies the nation dwelling therein, and its worship, n. 1262. That the people of the land signify those who belong to the spiritual church, n. 2928. That a new heaven and a new earth signify something new in the heavens and on earth, with respect to good and truth, thus respecting those things that relate to the church in each, n. 1733, 1850, 2117, 2118, 3358, 4535, 10373. What is to be understood by the first heaven and the first earth which passed away, may be seen in the work ON THE LAST JUDGMENT AND THE DESTRUCTION OF BABYLON throughout, but particularly from n. 65 to 72. That JERUSALEM signifies the church with respect to doctrine, n. 402, 3654, 9166. That cities signify doctrines which belong to the church, and to religion, n. 402, 2450, 2712, 2943, 3216, 4492, 4493. That the WALL of a city signifies the defensive truth of doctrine, n. 6419. That the GATES of a city signify such truths as are introductory to doctrine, and thereby to the church, n. 2943, 4478, 4492, 4493. That the TWELVE TRIBES OF ISRAEL represented, and thence signified, all the varieties of the truth and good of the church, in general and in particular, thus all things relative to faith and love, n. 3858, 3926, 4060, 6335. That the same is signified by the Lord's TWELVE APOSTLES, n. 2129, 2329, 3354, 3488, 3858, 6397. That when it is said of the Apostles, *that they shall sit upon twelve thrones, and judge the twelve tribes of Israel,* the meaning is, that all are to be judged according to the good and truth of the church, consequently, by the Lord, from Whom that truth and good proceed, n. 2129, 6397. That TWELVE signify all things in the aggregate, n. 577, 2089, 2129, 2130, 3272, 3858, 3913. Also, a hundred and forty-four, because that number is the product of twelve multiplied by itself, n. 7973. That twelve thousand has also the same signification, n. 7973. That all numbers in the Word signify things, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253. That the products arising from numbers multiplied into each other have the same signification as the simple numbers, n. 5291, 5335, 5708, 7973. That MEASURE signifies the quality of a thing with respect to truth and good, n. 3104, 9603, 10262. That the FOUNDATIONS of a wall signify the knowledges of truth on which doctrine is founded, n. 9642. That a QUADRANGULAR figure, or SQUARE, signifies what is perfect, n. 9717, 9861. That LENGTH signifies good and its extension, and BREADTH, truth and its extension, n. 1613, 9487. That PRECIOUS STONES signify truths from good, n. 114, 9863, 9865. What the precious stones in the Urim and Thummim signify, both in general and in particular, n. 3862, 9864, 9866, 9905, 9891, 9895. What the JASPER of which the wall was built signifies, n. 9872. That the STREET of the city signifies the truth of doctrine from good, n. 2336. That GOLD signifies the good of love, n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881. That GLORY signifies Divine Truth, such as it is in heaven, with the intelligence and wisdom thence derived, n. 4809, 5292, 5922, 8267, 8427, 9429, 10574. That NATIONS signify those in the church who are in good, and, in an abstract sense, the good of the church, n. 1059, 1159, 1258, 1260, 1288, 1416, 1849, 4574, 7830, 9255, 9256. That KINGS mean those in the church who are in truth, and, in an abstract sense, the truth of the church, n. 4675, 5044. That the rites and ceremonies observed at the coronation of kings, involve such things as are derived from Divine Truth, but that the knowledge of these things *is at this day lost,* n. 4581, 4966.

ON

THE NEW JERUSALEM,

AND

ITS HEAVENLY DOCTRINE.

things which compose the internals of the church, and which are called its spiritual things. Hence it is, as was observed, that earth or land, in the Word, as meaning the land of Canaan, signifies the church; it is therefore usual in the church to speak of the heavenly Canaan, by which is understood heaven itself. Thus, also, by the new earth is here meant a new church. That the land of Canaan, in the spiritual sense of the Word, signifies the church, is shewn in the ARCANA CŒLESTIA, in various places, of which the following are here adduced. That the Most Ancient Church, which was before the flood, and the Ancient Church, which was after the flood, were in the land of Canaan, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9327. That then all places in that land became representative of such things as are in the kingdom of the Lord, and in the church, n. 1505, 3686, 4447, 5136. That therefore Abraham was commanded to go thither, to the intent that amongst his posterity, the children of Israel, a representative church might be established, and that the Word might be written, the ultimate of which should consist of representatives existing in that land, n. 3686, 4447, 5136, 6516. Hence it is, that earth or land, and the land of Canaan, when they are mentioned in the Word, signify the church, n. 3038, 3481, 3705, 4447, 4517, 5757, 10658.

6. What is understood by Jerusalem in the spiritual sense of the Word shall also be briefly described. Jerusalem means the church with respect to doctrine, because at Jerusalem, in the land of Canaan, and in no other place, were the temple, the altar, the sacrifices, and, consequently, all that pertained to divine worship. On this account, also, three festivals were celebrated there every year, to which every male throughout the whole land was commanded to go. This, then, is the reason why Jerusalem, in the spiritual sense, signifies the church with respect to worship, or, what is the same thing, with respect to doctrine; for worship is prescribed by doctrine, and is performed according to it. The reason why it is said, *The holy city, New Jerusalem, descending from God out of heaven,* is, because, in the spiritual sense of the Word, a city signifies doctrine, and a holy city the doctrine of Divine Truth, since Divine Truth is what is called holy in the Word. It is called the New Jerusalem for the same reason that the earth is called a new earth, because, as was observed above, earth or land signifies the church, and Jerusalem, the church with respect to doctrine; and it is said to descend from God out of heaven, because all Divine Truth, whence doctrine is derived, descends out of heaven from the Lord. That Jerusalem does not mean a city, although it was seen *as* a city, manifestly appears from its being said that *its height was,* as its length and breadth, *twelve thousand furlongs (ver. 16)*; and that the measure of its wall, which was

a hundred and forty-four cubits, was the measure of a man, that is, of the angel (ver. 17); and also from its being said to be *prepared as a bride adorned for her husband* (ver. 2); and that afterwards *the angel said, Come hither, I will shew thee the bride, the Lamb's wife: and he shewed me that great city, the holy Jerusalem* (ver. 9, 10). The church is called in the Word the bride and the wife of the Lord; she is called the bride before conjunction, and the wife after conjunction. As may be seen in the ARCANA CŒLESTIA, n. 3103, 3105, 3164, 3165, 3207, 7022, 9182.

7. To add a few words respecting the doctrine which is delivered in the following pages. This, also, is from heaven, being from the spiritual sense of the Word, which is the same with the doctrine that is in heaven; for there is a church in heaven as well as on earth. In heaven there are the Word, and the doctrine from the Word; there are places of worship there, and sermons delivered in them; there are also both ecclesiastical and civil governments there: in a word, the only difference between the things which are in heaven, and those which are on earth, is, that in heaven all things exist in a state of greater perfection, since those who dwell there are spiritual, and spiritual things immensely exceed in perfection those that are natural. That such things exist in heaven may be seen in the work concerning HEAVEN AND HELL throughout, particularly in the article concerning governments in heaven, n. 213 to 220; and also in the article on divine worship in heaven, n. 221 to 227. Hence may evidently appear what is meant by the holy city, New Jerusalem, being seen to descend from God out of heaven. But I proceed to the doctrine itself, which is for the NEW CHURCH, and which is called, HEAVENLY DOCTRINE, because it was revealed to me out of heaven;—to deliver this doctrine is the design of the present work.

INTRODUCTION TO THE DOCTRINE.

8. WHEN there is no faith in consequence of there being no charity, the church is at an end. See this shewn in the small work on the LAST JUDGMENT AND THE DESTRUCTION OF BABYLON, n. 33 to 39. The churches throughout the whole Christian world having made their differences to depend upon points of faith, when yet there can be no faith where there is no charity, I will, by way of introduction to the doctrine which follows, make some observations concerning the doctrine of charity as held by the ancients. When I use the phrase, "the churches in the CHRISTIAN WORLD," I mean Protestant churches, and *not the Popish or* Roman Catholic church, since that is not a

Christian church; for, wherever the church exists, the Lord is worshiped, and the Word is read; whereas, among Roman Catholics, they worship themselves instead of the Lord; forbid the Word to be read by the people; and affirm the Pope's decree to be equal, yea, even superior to it.

9. The doctrine of charity, which is the doctrine of life, was the essential doctrine in the ancient churches. Concerning these churches the reader may see more in the ARCANA CŒLESTIA, n. 1238, 2385. And that doctrine conjoined all churches, and thereby formed one church out of many. For they acknowledged all those as members of the church who lived in the good of charity, and called them brethren, however they might differ respecting truths, which at this day are called matters of faith. In these they instructed one another, which employment was among their works of charity; nor were they offended if one did not accede to the opinion of another, knowing that every one receives truth in proportion to the degree in which he is in good. Such being the character of the ancient churches, the members composing them were interior men; and because they were interior men they excelled in wisdom. For they who are in the good of love and charity, are, as to the internal man, in heaven, and belong to an angelic society in which the same good prevails. Hence they enjoy an elevation of mind towards interior things, and, consequently, they are in possession of wisdom; for wisdom can come from no other source than from heaven, that is, through heaven from the Lord; and in heaven there is wisdom, because its inhabitants are principled in good. Wisdom consists in seeing truth from the light of truth; and the light of truth is the light which shines in heaven. But in process of time that ancient wisdom decreased; for as mankind removed themselves from the good of love towards the Lord, and of love towards the neighbor, which latter is called charity, they removed themselves in the same proportion from wisdom, because, in the same proportion, they removed themselves from heaven. Hence it was that man, from being internal, became external, and this successively; and when he became external, he became also worldly and corporeal. When such is his quality, he cares but little for the things of heaven; for the delights of earthly loves, and the evils which, from those loves, are delightful to him, then possess him entirely. In this state the things which he hears concerning a life after death, concerning heaven and hell, and concerning spiritual subjects in general, are regarded by him as matters altogether foreign or extraneous to him, and not as things in which he has the most intimate concern; as, nevertheless, they ought to be. Hence also it is, that the doctrine of charity, which amongst the ancients was held in such estimation, is, at this day, with other excellent things, alto-

gether lost. For who, at this day, is aware what charity is, in the genuine sense of the term, and what, in the same sense, is meant by our neighbor? whereas, that doctrine not only teaches this, but innumerable things beside, of which not a thousandth part is known at this day. The whole sacred Scripture is nothing else than the doctrine of love and charity; which the Lord also teaches, when he says: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment: and the second is like unto it, thou shalt love thy neighbor as thyself: on these two commandments hang all the law and the prophets.* Matt. xxii. 37, 38, 39. The law and the prophets are the Word, in general, and in particular.

10. In the following doctrine we will annex to each section extracts from the ARCANA CŒLESTIA, because in these the same things are more fully explained.

OF GOOD AND TRUTH.

11. ALL things in the universe, which are according to divine order, have relation to good and truth. There is nothing either in heaven or on earth which has not relation to these two; the reason is, because both good and truth proceed from the Divine Being Who is the First Cause of all.

12. Hence it appears that there is nothing more necessary for man to know than what good and truth are; how the one has respect to the other; and how they become mutually conjoined. But such knowledge is especially necessary for every member of the church; for as all things of heaven have relation to good and truth, so also have all things of the church, because the good and truth of heaven are also the good and truth of the church. It is on this account that, in delivering the doctrine of the New Jerusalem, we commence with this subject.

13. It is in agreement with divine order, that good and truth should be conjoined, and not separated; thus, that they should be a one, and not two; for they proceed in conjunction from the Divine Being, and continue so in heaven, and therefore they ought of necessity to remain conjoined in the church. The conjunction of good and truth is called, in heaven, the heavenly marriage, for all there are the subjects of this marriage; and hence it is, that, in the Word, heaven is compared to a marriage, and that the Lord is called the bridegroom and husband, whilst heaven, and also the church, are called the bride and wife. The reason why heaven and the church are so styled, is, that all therein receive the divine good in truths.

14. All the intelligence and wisdom which the angels possess

is derived from this marriage of good and truth, but not any of it from good separate from truth, nor from truth separate from good. So also it is with the members of the church.

15. Since therefore the conjunction of good and truth resembles a marriage, it is evident that there exist between them a mutual love, and a mutual desire to be conjoined. That member of the church, then, who does not possess such love and desire, is not the subject of the heavenly marriage; consequently, as yet, the church is not in him; for it is the conjunction of good and truth which constitutes the church.

16. There are numerous kinds of good, all, however, being comprehended under the general distinction of spiritual and natural good, which are conjoined in genuine moral good. As there are many kinds of good, so also there are various kinds of truth; for all truth pertains to good, and is, indeed, its form.

17. What has been said respecting good and truth, may, in a contrary sense, be affirmed of evil and falsity: for as all things in the universe which exist according to divine order, have relation to good and truth, so also all things which exist in contrariety to divine order, have relation to evil and falsity. Again, as there exist between good and truth a mutual love and desire to be conjoined, so do there exist a similar love and desire between evil and falsity. In fine, as all intelligence and wisdom are produced from the conjunction of good and truth, so all insanity and folly spring from the conjunction of evil and falsity. This latter conjunction is called the infernal marriage.

18. Now since evil and falsity are opposed to good and truth, it is plain that truth cannot be conjoined with evil, nor good with the falsity of evil; for if truth be adjoined to evil, it is no longer truth, but falsity, because it is falsified; and if good be adjoined to the falsity of evil, it is no longer good, but evil, as it is adulterated. Nevertheless, the falsity which is not grounded in evil, admits of being conjoined with good.

19. No one who, from confirmation and life, is principled in evil, and thence in falsity, can know what good and truth are, for he believes his own evil to be good, and his falsity to be truth; but every one who, from the same grounds, is principled in good and thence in truth, is capable of knowing what evil and falsity are. The reason of this is, because all good, with its truth, is, in its essence, celestial, and such as is not celestial in its essence, is still from a celestial origin; but all evil, with its falsity, is, in its essence, infernal, and such as is not infernal in its essence, has, nevertheless, its origin thence; and all that is celestial is in light, but all that is infernal is in darkness.

FROM THE ARCANA CŒLESTIA.

20. THAT all and singular things in the universe have relation to good and truth, or to evil and the false; those things which exist and are wrought agreeably to divine order, to good and truth; and those which are opposite to divine order, to evil and the false, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122. Consequently every thing in man has reference to the will and understanding, inasmuch as his understanding is the recipient of truth, or of the false; and his will the recipient of good, or of evil, n. 10122. That at this day it is known by few what truth in its genuine essence is, by reason that it is little known what good is, when nevertheless all truth is from good, and all good is by truths, n. 2507, 3603, 4136, 9186, 9995.

That there are four kinds of men: 1. Those who are in falses from evil; and those who are in falses not from evil. 2. Those who are in truths without good. 3. Those who are in truths, and by them look and tend to good. 4. Those who are in truths from good. But each of these shall be spoken of in particular.

21. *Of those who are in falses from evil, and of those who are in falses not from evil; consequently of falses from evil, and of falses not from evil.* That there are innumerable kinds of the false, namely, as many as there are evils; and that the origins of evils, and thence of falses, are many, n. 1188, 1212, 4729, 4822, 7574. That there is a false from evil, or a false of evil; and that there is an evil from the false, or an evil of the false, and again a false thence derived, and thus in succession, n. 1679, 2243. That from one false, especially if it is in the place of a principle, there flow falses in a continual series, n. 1510, 1511, 4717, 4721. That there is a false from the cupidities of the love of self and of the world; and that there is a false from the fallacies of the senses, n. 1295, 4729. That there are falses of religion, and that there are falses of ignorance, n. 4729, 8318, 9258. That there is a false in which is good, and a false in which is no good, n. 2863, 9304, 10109, 10302. That there is what is falsified, n. 7318, 7319, 10648. That all evil has a false with it, n. 7577, 8094. That the false from the cupidities of the love of self is the very false of evil; and that the worst kinds of falses are thence, n. 4729.

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That every false may be confirmed, and when confirmed appears as truth, n. 5033, 6865, 8521, 8780. That therefore every thing should be examined to see whether it is truth or not before it is confirmed, n. 4741, *7012, 7680, 7950*, 8521. That care should be taken that the falses of religion be not confirmed, because a persuasion of what is false arises from thence, which adheres to man after death, n. 845, 8780. How pernicious the persuasion of the false is, n. 794, 806, 5096, 7686.

That good cannot flow into truths, so long as man is in evil, n. 2434. That goods and truths are so far removed from man as he is in evil, and thereby in falses, n. 3402. That great care is taken by the Lord lest truth be conjoined to evil, and the false of evil to good, n. 3110, 3116, 4416, 5217. That profanation arises from such mixture, n. 6348. That truths exterminate falses, and falses truths, n. 5207. That truths cannot be fully received so long as incredulity reigns, n. 3399.

How truths may be falsified, from examples, n. 7318. That the evil are permitted to falsify truths, with the reason thereof, n. 7332. That truths are falsified by the evil, by being applied, and thus turned aside, to evil, n. 8094, 8149. That truth is said to be falsified when it is applied to evil, which is principally done by fallacies and appearances in externals, n. 7334, 8602. That the evil are allowed to assault truth, but not good, because they can falsify truth by various interpretations and applications, n. 6677. That truth falsified from evil, is contrary to truth and good, n. 8602. That truth falsified from evil stinks grievously in the other life, n. 7319. More is said concerning the falsification of truth, at n. 7318, 7319, 10648.

That there are falses of religion which agree with good, and others which disagree, n. 9259. That falses of religion, if they do not disagree with good, do not produce evil, except with those who are in evil, n. 8318. That falses of religion are not imputed to those who are in good, but to those who are in evil, n. 8051, 8149. That truths not genuine, and also falses, may be consociated with genuine truths with those who are in good, but not with those who are in evil, n. 3470, 3471, 4551, 4552, 7344, 8149, 9298. That falses and truths are consociated by appearances from the literal sense of the Word, n. 7344. That falses are made true by good, and grow soft when they are applied and turned to good, and evil is removed, n. 8149. That falses of religion with those who are in good, are received by the Lord as truths, n. 4736, 8149. That good whose quality is from the false of religion, is accepted by the Lord, if there is ignorance, and therein innocence, and a good end, n. 7887. That truths with man are appearances of truth and good imbued with fallacies; but that nevertheless the Lord adapts them to genuine truths with the man who lives in good, n. 2053. That falses in which is good, have place with those who are without the church, and thence in ignorance of truth; also with those who are within the church where are falses of doctrine, n. 2589 to to 2604, 2861, 2863, 3263, 3778, 4189, 4190, 4197, 6700, 9256. That falses in which is no good are more grievous with those who are within the church, than with those who are without the church, n. 7688. That truths and goods are taken away from the evil in the other life, and given to the good, agreeably to the words of the Lord, *To him that hath shall be given that he may abound; and from him who hath not shall be taken away that which he hath*, n. 7770.

22. *Of those who are in truths, and not in good; consequently of truths without good.* That truths without good are not in themselves

truths because they have no life, for all the life of truths is from good, n. 3603. Thus that they are as a body without a soul, n. 3180, 9454. That the knowledges of truth and good which are only in the memory, and not in the life, are believed by them to be truths, n. 5276. That the truths are not appropriated to man, nor become his own, which he only knows and acknowledges from causes which proceed from the love of self and the world, n. 3402, 3824. But that those are appropriated, which he acknowledges for the sake of truth and good, n. 3849. That truths without good are not accepted by the Lord, n. 4368; neither do they save, n. 2261. That they who are in truths without good, are not of the church, n. 3963. That neither can they be regenerated, n. 10637. That the Lord does not flow into truths except by good, n. 10367.

Of the separation of truth from good, n. 5008, 5009, 5022, 5028. The quality of truth without good, and its quality from good, n. 1949, 1950, 1964, 5951; from comparisons, n. 5830. That truth without good is morose, n. 1949, 1950, 1951, 1964. That in the spiritual world it appears hard, n. 6359, 7068; and pointed, n. 2799. That truth without good is as the light of winter, in which all things of the earth are torpid, and nothing is produced; but that truth from good is as the light of spring and summer, in which all things flourish and are produced, n. 2231, 3146, 3412, 3413. That such a wintry light is turned into thick darkness when light flows in from heaven; and that then they who are in those truths come into blindness and stupidity, n. 3412, 3413.

That they who separate truths from good are in darkness, and in ignorance of truth and in falses, n. 9186. That from falses they cast themselves into evils, n. 3325, 8094. The errors and falses into which they cast themselves, n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9221. That the Word is shut to them, n. 3773, 4783, 8780. That they do not see and attend to all those things which the Lord spake concerning love and charity, thus concerning good, n. 3051, 3416. That they know not what good is, nor what heavenly love and charity are, n. 2507, 3603, 4136, 9995. That they who know the truths of faith, and live evilly, in the other life abuse truths to domineer thereby, n. 4802. Concerning their quality and lot in another life, n. 4802.

That truth divine condemns to hell, but that divine good elevates to heaven, n. 7258. That truth divine terrifies, not so divine good, n. 4180. What it is to be judged from truth, and to be judged from good, n. 2335.

23. *Of those who are in truths, and thereby look and tend to good; consequently of truths by which come good.* That what man loves, this he wills, and what man loves or wills, this he thinks, and confirms in various ways: what man loves or wills, this he calls good, and what man thence thinks and confirms in various ways, this he calls truth, n. 4070. Hence it is, that truth becomes good, when it becomes of the love or will, or when man loves and wills it, n. 5526, 7835, 10367. And forasmuch as the love or the will is the very life of man, that truth does not live with man when he only knows it and thinks it, but when he loves and wills it, and from love and will does it, n. 5595, 9284. *That thence truths* receive life, consequently from good, n. 2434, 3111,

2607, 6077. Thus that the life of truths is from good, and that they have no life but from good, n, 1589, 1947, 1997, 2579, 3180, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729; illustrated, n. 9454. When truths may be said to have acquired life, n. 1928. That truth when it is conjoined to good, is appropriated to man because it becomes of his life, n. 3108, 3161. That truth may be conjoined to good, there must be a consent from the understanding and will; when the will also consents that then there is conjunction, n. 3157, 3158, 3161.

That when man is regenerated, truths enter with the delight of affection, because he loves to do them, and that they are reproduced with the same affection because the two cohere, n. 2484, 2487, 3040, 3066, 3074, 3336, 4018, 5893, 7967. That the affection which is of love always adjoins itself to truths according to uses of life, and that that affection is reproduced with the truths, and the truths are reproduced with the affection, n. 3336, 3824, 3849, 4205, 5893, 7967. That good acknowledges nothing else for truth than what accords with the affection which is of love, n. 3161. That truths are introduced by delights and pleasantnesses that agree therewith, n. 3502, 3512. That all genuine affection of truth is from good, and according to it, n. 4373, 8349, 8356. That thus there is an insinuation and influx of good into truths, and conjunction, n. 4301. And that thus truths have life, n. 7917, 7967.

Forasmuch as the affection which is of love always adjoins itself to truths according to uses of life, that therefore good acknowledges its own truth, and truth its own good, n. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5407, 5835, 9637. That thence is a conjunction of truth and good, concerning which, n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623 to 7627, 7752 to 7762, 8530, 9258, 10555. That truths do also acknowledge each other, and are mutually consociated, n. 9079. And that this is from the influx of heaven, n. 9079.

That good is the esse of life, and truth the existere of life thence; and that thus good has its existere of life in truth, and truth its esse of life in good, n. 3049, 3180, 4574, 5002, 9144. Hence that every good has its own truth, and every truth its own good, because good without truth has no existence, and truth without good has no being [*non est*], n. 9637. That good has also its form and quality from truths, and that truth is the form and quality of good, n. 3049, 4574, 6951, 9454. And of consequence, that truth and good ought to be conjoined in order that they may be somewhat, n. 10555. That hence good is in a perpetual endeavor and desire of conjoining truths unto itself, n. 9206, 9495; illustrated at n. 9207. And truths in like manner with good, n. 9206. That the conjunction is reciprocal, of good with truth, and of truth with good, n. 5365, 8516. That good acts, and truth re-acts, but from good, n. 3155, 4380, 4757, 5928, 10729. That truths regard their own good, as beginning and end, n. 4353.

That the conjunction of truth with good is as the progression of man's life from infancy, as he first imbibes truths scientifically, then rationally, and at length applies them to life, n. 3025, 3665, 3690. It is also as with offspring, in that it is conceived, exists in the womb, *is born, grows up,* and becomes wise, n. 3298, 3299, 3308, 3665,

3690. It answers also to the case of seeds, and ground, n. 3671. And to the case of water with bread, n. 4976. That the first affection of truth is not genuine, but that as man is perfected it is purified, n. 3040, 3089. That nevertheless goods and truths, not genuine, serve for the introducing goods and truths that are genuine, and that afterwards the former are relinquished, n. 3665, 3690, 3974, 3982, 3986, 4145.

Moreover, that a man is led to good by truths, and not without truths, n. 10124, 10367. If man does not learn or receive truths, that good cannot flow-in, thus that man cannot become spiritual, n. 3387. That the conjunction of good and truth takes place according to the increase of knowledges, n. 3141. That truths are received by every one according to his capacity, n. 3385.

That the truths of the natural man are scientifics, n. 3293, 3309, 3310. That scientifics and knowledges are as vessels, n. 6004, 6023, 6052, 6071, 6077. That truths are vessels of good, because they are recipients, n. 1946, 1900, 2063, 2261, 2269, 3318, 3368, 3365.

That good flows into man by an internal way, or that of the soul, but truths by an external way, or that of hearing and sight; and that they are conjoined in his interiors by the Lord, n. 3030, 3098. That truths are elevated out of the natural man, and implanted in good in the spiritual man; and that thus truths become spiritual, n. 3085, 3086. And that afterwards they flow thence into the natural man, spiritual good flowing immediately into the good of the natural, but mediately into the truth of the natural, n. 3314, 3573, 4563; illustrated at n. 3314, 3616, 3576, 3969, 3995. In a word, that truths are conjoined to good with man, so far and in such manner as man is in good as to life, n. 3834, 3843. That conjunction is accomplished in one manner with the celestial, and in another with the spiritual, n. 10124. Further particulars relative to the conjunction of good and truth, and the manner in which it is effected, may be seen n. 3090, 3203, 3308, 4096, 4097, 4345, 4353, 5365, 7623 to 7627. And in what manner spiritual good is formed by truths, at n. 3470, 3570.

24. *Of those who are in truths from good, consequently of truths from good.* Of the difference between truth that leads to good, and truth which proceeds from good, n. 1063. That truth is not essentially truth, any further than as it proceeds from good, n. 4736, 10619; because truth has its esse from good, n. 3049, 3180, 4574, 5002, 9144; and its life, n. 3111, 2434, 6077; and because truth is the form or quality of good, n. 3049, 4574, 6951, 9454. That truth is altogether as good with man, in the same ratio and degree, n. 2429. In order that truth may be really truth, it must derive its essence from the good of charity and innocence, n. 3111, 6013. That the truths which are from good are spiritual truths, n. 5951.

That truth makes one with good when it proceeds from good, so completely that both together are one good, n. 4332, 7835, 10252, 10266. That the understanding and will make one mind and one life, when the understanding proceeds from the will, because the understanding is the recipient of truth, and the will, of good, but not when man thinks and speaks otherwise than he wills, n. 3623. That truth from good is *truth in will* and act, n. 4337, 4353, 4385, 4390.

That when truth proceeds from good, good has its image in truth, n. 3180.

That in the universal heaven and world, and in the singulars thereof, there is a resemblance of marriage, n. 54, 718, 749, 917, 1432, 2173, 2516, 5194. Particularly between truth and good, n. 1094, 2173, 2503. By reason that all things in the universe have relation to truth and good, in order that they may be anything, and to their conjunction, in order that any thing may be produced, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. That the ancients also instituted a marriage between truth and good, n. 1904. That the law of marriage is, that two be one, according to the words of the Lord, n. 10130, 10168, 10169. That love truly conjugial descends and exists from heaven, from the marriage of truth and good, n. 2728, 2729.

That man is so far wise, as he is in good and thence in truths, but not so far as he knows truths and is not in good, n. 3182, 3190, 4884. That man who is in truths from good, is actually elevated from the light of the world into the light of heaven, consequently from what is obscure into what is clear; but on the other hand, that he is in the light of the world, and in what is obscure, so long as he knows truths and is not in good, n. 3190, 3191. That man does not know what good is, before he is in it, and has his perceptions from it, n. 3325, 3330, 3336. That truths increase immensely when they proceed from good, n. 2846, 2847, 5345. Of which increase, n. 5355. That this increase is as fructification from a tree, and multiplication from seeds from which whole gardens are produced, n. 1873, 2846, 2847. That wisdom increases in a like degree, and that to eternity, n. 3200, 3314, 4220, 4221, 5527, 5859, 6303. That the man who is in truths from good is in a like degree enlightened, and that he is so far in illustration when he reads the Word, n. 9382, 10548, 10549, 10550, 10691, 10694. That the good of love is as fire, and truth thence as light from that fire, n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. That in heaven truths from good shine, n. 5219. That truths from good, by which is wisdom, increase according to the quality and quantity of the love of good; and on the other hand, falses from evil, according to the quality and quantity of the love of evil, n. 4099. That the man who is in truths from good comes into angelic intelligence and wisdom, and that they lie hid in his interiors so long as he lives in the world, but that they are opened in the other life, n. 2494. That man, who is in truths from good, becomes an angel after death, n. 8747.

That truths from good are as generations, n. 9079. That they are disposed in series, n. 5339, 5343, 5530, 7408, 10303, 10308. The ordination of truths from good compared with the fibres and blood-vessels in the body; and thence with their textures and forms, according to the uses of life, n. 3470, 3570, 3579, 9454. That truths from good form as it were a city, and this from the influx of heaven, n. 3584. That the truths which are of the principal love are in the middle; and that the rest are more or less remote from thence according to their degrees of disagreement, n. 3993, 4551, 4552, 5530, 6028. That a like arrangement exists in the evil, with respect to their principles, n. 4551, 4552. That truths when they proceed from good are *disposed* into the form of heaven, n. 4302, 4704, 5339, 5343, 6028, *10303. And this* according to the order in which are the angelic societies, n. 10303. That all truths when they proceed from good are conjoined to one another by a certain affinity, and that they are as derivations of families from one father, n. 2863. That all truth has a sphere of extension into heaven, according to the quality and quantity of the good from which it is, n. 8063. That the marriage of good and truth is the church and heaven with man, n. 2231, 7752, 7753, 9224, 9795, 10122. Of the delight and happiness of those with whom good is in truths, n. 1470.

That truths from good, in conjunction, present an image of man, n. 8370. That man is nothing else than his own good, and truth thence derived; or evil, and false thence derived, n. 10298.

The sum is:—That faith is by truths, n. 4353, 4997, 7178, 10367. That charity towards the neighbor is by truths, n. 4368, 7623, 7624, 8034. That love to the Lord is by truths, n. 10143, 10153, 10310, 10578, 10648. That conscience is by truths, n. 1077, 2053, 9113. That innocence is by truths, n. 3183, 3495, 6013. That purification from evils is by truths, n. 2799, 5954, 7044, 7918, 9089, 10229, 10237. That regeneration is by truths, n. 1555, 1904, 2046, 2189, 9088, 9959, 10028. That intelligence and wisdom are by truths, n. 3182, 3190, 3387, 10064. That the beauty of angels, and also of men, as to the interiors which are their spirits, is by truths, n. 553, 3080, 4983, 5199. That power against evils and falses is by truths, n. 3091, 4015, 10485. That order, such as is in heaven, is by truths, n. 3316, 3417, 3570, 4704, 5339, 5343, 6028, 10303. That the church is by truths, n. 1798, 1799, 3963, 4468, 4672. That heaven is with man by truths, n. 1690, 9832, 9931, 10303. That man becomes man by truths, n. 3175, 3387, 8370, 10298. But nevertheless that all these things are by truths from good, and not by truths without good; and that good is from the Lord, n. 2434, 4070, 4736, 5147. That all good is from the Lord, n. 1614, 2016, 2904, 4151, 9981.

25. *That all good and truth is from the Lord.*—That the Lord is good itself and truth itself, n. 2011, 4151, 10336, 10619. That the Lord, both with respect to the divine and the human, is the divine good of divine love; and that from Him proceeds divine truth, n. 3704, 3712, 4180, 4577. That divine truth proceeds from the divine good of the Lord, comparatively as light from the sun, n. 3704, 3712, 4180, 4577. That the divine truth proceeding from the Lord appears in the heavens as light, and forms all the light of heaven, n. 3195, 3222, 5400, 8694, 9399, 9548, 9684. That the light of heaven, which is divine truth united to divine good, illuminates both the sight and understanding of angels and spirits, n. 2776, 3138. That heaven is in light and heat, because it is in truth and good, for divine truth is light there, and divine good is heat there, n. 3643, 9399, 9401; and in the work on HEAVEN AND HELL, n. 126 to 140. That divine truth proceeding from the divine good of the Lord, forms the angelic heaven and arranges it in order, n. 3038, 9408, 9613, 10716, 10717. That divine good united to divine truth, which is in the heavens, is called divine truth, n. 10196.

That the divine truth proceeding from the Lord is the only reality, n. 6880, 7004, 8200. That by divine truth all things were made and created, n. 2803, 2884, 5272, 7835. That all power belongs to divine truth, n. 8200.

That man from himself can do nothing that is good, and think nothing that is true, n. 874, 875, 876. That the rational [principle] of man cannot perceive divine truth from itself, n. 2196, 2203, 2209. That truths which are not from the Lord, are from the proprium of man, and that they are not truths, but only appear as truths, n. 8868.

That all good and truth is from the Lord, and nothing from man, n. 1614, 2016, 2904, 4151, 9981. That goods and truths are so far goods and truths, as they have the Lord in them, n. 2904, 3051, 8478. Of the divine truth proceeding immediately from the Lord, and of divine truth proceeding mediately through the angels, and of their influx with man, n. 7055, 7056, 7058. That the Lord flows into good with man, and by good into truths, n. 10153. That He flows by good into truths of every kind, and particularly into genuine truths, n. 2531, 2554. That the Lord does not flow into truths separate from good, and that no parallelism exists between the Lord and man, with respect to them, but with respect to good, n. 1831, 1832, 3514, 3564.

That to do good and truth for the sake of good and truth is to love the Lord, and to love the neighbor, n. 10336. That they who are in the internal of the Word, of the church, and of worship, love to do good and truth for the sake of good and truth; but that they who are in the external of these, without the internal, love to do good and truth for the sake of themselves and the world, n. 10662. What it is to do good and truth for the sake of good and truth, illustrated by examples, n. 10682.

26. *Of the various kinds of goods and truths.* That variety is infinite, and one thing is never exactly the same as another, n. 7236, 9002. That there is also an infinite variety in the heavens, n. 684, 690, 3744, 5598, 7236. That varieties in the heavens are varieties of good, and that thence is the distinction of all therein, n. 3519, 3744, 3804, 3986, 4005, 4067, 4149, 4263, 7236, 7833, 7836, 9002. That these varieties are from truths, which are manifold, by which every one has good, n. 3470, 3519, 3804, 4149, 6917, 7236. That thence all the angelic societies in the heavens, and every angel in a society are distinguished from each other, n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836. But that they all act in unity by love from the Lord, and thereby regard one end, n. 457, 3986. That in general, goods and truths are distinguished according to degrees, into natural, spiritual, and celestial, n. 2069, 3240. That in general, there are three degrees of good, and consequently of truth, according to the three heavens, n. 4154, 9873, 10296. That the goods and thence the truths in the internal man, are of a threefold kind, and so also in the external, n. 4154. That there is natural good, civil good, and moral good, n. 3768. That natural good, into which some are born, is not good in the other life, unless made spiritual good, n. 2463, 2464, 2468, 3408, 3469, 3470, 3508, 3518, 7761. Of natural spiritual good; and of that which is not spiritual, n. 4988, 4992, 5032. That there is intellectual truth, and scientific truth, n. 1904, 1911, 2503.

27. *That wisdom is from good by truths.*—In what manner the rational [principle] is conceived and born in man, n. 2094, 2574, *2557, 3030, 5126.* That this is effected by an influx of the Lord

through heaven into the knowledges and sciences which are with man, and a consequent elevation, n. 1895, 1896, 1900, 1901. That elevation is according to uses, and the love of them, n. 3074, 3085, 3086. That the rational [principle] is born by truths, hence such as they are, such is the rational, n. 2094, 2524, 2557. That the rational [principle] is opened and formed by truths from good: and that it is shut and destroyed by falses from evil, n. 3108, 5126. That man is not rational by virtue of an ability of reasoning on any subject; but by virtue of an ability to see and perceive whether a thing be true or not, n. 1944. That man is not born into any truth, because not born into good; but that he is to learn and imbue both, n. 3175. That it is with difficulty that man can receive genuine truths, and thence become wise, on account of the fallacies of the senses, the persuasions of the false, and the doubts and reasonings thence, n. 3175. That man first begins to be wise, when he begins to be averse to reasonings against truths, and to reject doubts, n. 3175. That the unenlightened human rational laughs at interior truths,—from examples, n. 2654. That truths with man are called interior when they are implanted in his life, and not in consequence of his knowing them, although they may be truths of an interior kind, n. 10199.

That in good there is a faculty of becoming wise, whence those who have lived in good in the world come into angelic wisdom after their departure out of the world, n. 5527, 5859, 8321. That there are innumerable things in every good, n. 4005. That innumerable things may be known from good, n. 3612. Concerning the multiplication of truth from good, n. 5345, 5355, 5912. That the good of infancy by truths, and by a life according to them, becomes the good of wisdom, n. 3504.

That there is an affection of truth, and an affection of good, n. 1904, 1997. What is the quality of those who are in the affection of truth, and what is the quality of those who are in the affection of good, n. 2422, 2430. Who are able to come into the affection of truth, and who are not able, n. 2689. That all truths are arranged in order under a common affection, n. 9094. That the affection of truth and the affection of good in the natural man are as brother and sister; but in the spiritual man, as husband and wife, n. 3160. That pure truths do not exist with man, nor even with angels, but only with the Lord, n. 3207, 7902. That truths with man are appearances of truth, n. 2053, 2519. That the first truths with man are appearances of truth from the fallacies of the senses, which nevertheless are successively put off, as he is perfected with respect to wisdom, n. 3131. That appearances of truth with the man who is in good are received by the Lord for truths, n. 2053, 3207. What, and of what quality the appearances of truth are, n. 3207, 3357 to 3362, 3368, 3404, 3405, 3417. That the sense of the letter of the Word in many places is according to appearances, n. 1838. That the same truths with one man are more true, with another less so, and with another false, because falsified, n. 2439. That truths are also truths according to the correspondence between the natural and the spiritual man, n. 3128, 3138. That truths differ according to the various ideas and perceptions concerning them, n. 3470, 3804, 6017.

That truth *when it is* conjoined to good, vanishes out of the memory because it then becomes of the life, n. 3108. That truths cannot be conjoined to good except in a free state, n. 3158. That truths are conjoined to good by temptations, n. 3318, 4572, 7122. That there is in good a continual endeavor of arranging truths in order, and of restoring its state thereby, n. 3610. That truths appear undelightful when the communication with good is intercepted, n. 8352. That man can hardly distinguish between truth and good, because he can hardly distinguish between thinking and willing, n. 9995. That good is called in the Word the brother of truth, n. 4267. That also in a certain respect good is called Lord, and truth, servant, n. 3409, 4267.

OF THE WILL AND THE UNDERSTANDING.

28. MAN is endowed with two faculties which constitute his life: one is called the WILL, and the other the UNDERSTANDING. These faculties are distinct from each other, but are so created as to form a one; and when they are thus united they are called the MIND. Of these, then, the human mind consists; and in them resides the whole life of man.

29. As all things in the universe, which are according to divine order, have relation to good and truth, so all things in man have relation to the will and the understanding; for good in man pertains to his will, and truth in him pertains to his understanding: these two faculties, or these two lives, in man, are respectively their receptacles and subjects; the will being the receptacle and subject of all things relating to good, and the understanding the receptacle and subject of all things relating to truth. Goods and truths have no other residence with man; so neither, for the same reason, have love and faith; for love pertains to good, and good to love; and faith pertains to truth, and truth to faith.

30. Since, then, all things in the universe have relation to good and truth, and all things belonging to the church to the good of love and the truth of faith; and since it is from the possession of the faculties of will and understanding that man is man; they are treated of in this doctrine; for otherwise man could have no distinct idea of them, to form a basis for his thoughts.

31. The will and the understanding constitute also the spirit of man; for in these his wisdom and intelligence, and his life in general, reside, the body being only their passive organ.

32. Nothing is of more importance to be known, than in what manner the will and the understanding make one mind. This they do as good and truth form a one; for between the will and the understanding there is a marriage, similar to that

which takes place between good and truth. What the nature of this marriage is, may fully appear from what has been adduced above, in the section on Good and Truth; namely, that as good is the very *esse* of a thing, and truth its *existere* derived from that *esse*, so the will, in man, is the very *esse* of his life, and the understanding is the *existere* of his life thence derived: for good, which belongs to the will, assumes to itself a form in the understanding, and thus renders itself visible.

33. They who are principled in good and truth have will and understanding, but they who are principled in evil and in falsity have no will and understanding properly considered; but instead of will they have cupidity, and instead of understanding they have mere science. The human will, when truly such, is the receptacle of good, and the understanding is the receptacle of truth; for which reason will cannot be predicated of evil, nor can understanding be predicated of falsity, because they are opposites, and opposites destroy each other. Hence it is, that the man who is principled in evil and thence in falsity, cannot be called rational, wise, and intelligent, properly speaking. With the evil, also, the interiors of the mind, in which the will and the understanding principally reside, are closed. It is supposed, however, that the evil, as well as the good, have will and understanding, because they say that they will, and that they understand: but their volition is only the exercise of their cupidity, and their intellection is nothing more than science.

FROM THE ARCANA CŒLESTIA.

34. SPIRITUAL truths cannot be comprehended, unless the following UNIVERSALS be known: I. That all things in the universe have relation to good and truth, and to the conjunction of both, in order to their being any thing; consequently to love and faith, and their conjunction. II. That with man there is will and understanding, and that the will is the receptacle of good, and the understanding the receptacle of truth, and that all things with man have relation to those two [principles], and to their conjunction, as all things relate to good and truth, and their conjunction. III. That there is an internal man and an external, and that they are distinct one from the other like heaven and the world, and nevertheless that they ought to make one, in order to man's being truly man. IV. That the light of heaven is that in which the internal man is, and the light of the world that in which the external is; and that the light of heaven is divine truth itself, from which proceeds all intelligence. V. That there is a correspondence between the things which are in the internal, and those which are in the external man; and that consequently they appear in each under a different form, so that they can only be discerned by the science of

correspondences. Unless these and many other things are known, it is impossible to form any ideas concerning spiritual and celestial things, but such as are incongruous; and thus the scientifics and knowledges, which are of the external man, without those universals, can conduce but little to the understanding and improvement of the rational man. Hence it appears, how necessary scientifics are. Concerning those universals, much is said in the ARCANA CŒLESTIA.

35. That man has two faculties, one which is called will, and the other understanding, n. 35, 641, 3623, 3939, 10122. That those two faculties constitute the real man, n. 10076, 10109, 10110, 10264, 10284. That the quality of man is according to those two faculties with him, n. 7342, 8885, 9282, 10264, 10284. That by them also man is distinguished from beasts, by reason that the understanding of man may be elevated by the Lord, and see divine truths, and in like manner his will may be elevated and perceive divine goods; and thus man may be conjoined to the Lord by those two faculties which are his constituent principles; but that the case is otherwise with beasts, n. 4525, 5302, 5114, 6323, 9231. And since man may thus be conjoined to the Lord, that he cannot die as to his interiors, which are his spirit, but that he lives for ever, n. 5302. That man is not man by virtue of his form, but by virtue of good and truth, which are of his will and understanding, n. 4051, 5302.

That as all things in the universe relate to good and truth, so do all things in man to the will and the understanding, n. 803, 10122. For the will is the receptacle of good, and the understanding is the receptacle of truth, n. 3332, 3623, 5332, 6065, 6125, 7503, 9300, 9930. It amounts to the same, whether you say truth or faith, for faith is of truth, and truth is of faith; and it amounts to the same whether you say good or love, for love is of good, and good is of love; for what a man believes, that he calls true; and what he loves, that he calls good, n. 4353, 4997, 7178, 10122, 10367. Hence it follows, that the understanding is the recipient of faith, and the will the recipient of love; and that faith and love are in man, when they are in his understanding and will, for the life of man resides therein, n. 7178, 10122, 10367. And since the understanding of man is capable of receiving faith towards the Lord, and the will of receiving love to the Lord, that by faith and love he may be conjoined to the Lord, and whoever is capable of conjunction with the Lord by faith and love, cannot die to eternity, n. 4525, 6323, 9231. That love is conjunction in the spiritual world, n. 1594, 2057, 3939, 4018, 5807, 6195, 6196, 7081 to 7086, 7501, 10130.

That the will of man is the very esse of his life, inasmuch as it is the receptacle of good, and that the understanding is the existere of life thence derived, inasmuch as it is the receptacle of truth, n. 3619, 5002, 9282. Consequently that the life of the will is the principal life of man, and that the life of the understanding proceeds therefrom, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110; comparatively as light proceeds from fire or flame, n. 6032, 6314. That whatever things enter into the understanding, and at the same time into the will, are appropriated to man, but not those which are received in the understanding alone, n. 9009, 9069, 9071, 9129, 9182, 9386, *9393, 10076, 10109,* 10110. That those things become of the life of man, which are received in the will, and thence in the understanding, n. 8911, 9069, 9071, 10076, 10109, 10110. Every man also is loved and esteemed by others according to the good of his will and thence of his understanding; for he who wills well and understands well, is loved and esteemed, and he who understands well and does not will well, is rejected and regarded as vile, n. 8911, 10076. That man after death remains such as his will and its understanding are, n. 9069, 9071, 9386, 10153. And that those things which are of the understanding, and not at the same time of the will, then vanish, because they are not in the spirit of man, n. 9282; or, which amounts to the same, that man after death remains as his love and its faith are, or as his good and its truth are; and that the things which are of faith and not at the same time of love, or the things which are of truth and not at the same time of good, vanish, inasmuch as they are not in the man, consequently not of the man, n. 553, 2364, 10153. That man is capable of comprehending with the understanding what he does not practise from the will, or that he may understand what he does not will, because it is against his love, n. 3539.

That the will and the understanding constitute one mind, n. 35, 3623, 5832, 10122. That those two faculties of life ought to act in unity, in order to man's being man, n. 3623, 4832, 5969, 9300. How perverted a state they are in, whose understanding and will do not act in unity, n. 9075. That such is the state of hypocrites, of the deceitful, of flatterers, and of simulators, n. 4326, 3573, 4799, 8250. That the will and the understanding are reduced to one in another life, and that there it is not allowable to have a divided mind, n. 8250.

That every doctrinal of the church has ideas peculiar to itself, by which its quality is perceived, n. 3310. That the understanding of the doctrinal is according to those ideas, and that without an intellectual idea, man would only have an idea of words, and none of things, n. 3825. That the ideas of the understanding, extend themselves widely into the societies of spirits and angels round about, n. 6598, 6600 to 6605, 6609, 6613. That the ideas of man's understanding are opened in another life, and appear to the life in their true quality, n. 1869, 3310, 5510. Of what quality the ideas of some appear, n. 6201, 8885.

That all will of good and understanding of truth is from the Lord, but not so the understanding of truth separate from the will of good, n. 1831, 3514, 5483, 5649, 6027, 8685, 8701, 10153. That it is the understanding which is enlightened by the Lord, n. 6222, 6608, 10659. That the Lord grants to those who are enlightened, to see and understand truth, n. 9382, 10659. That the enlightening of the understanding is various, according to the states of man's life, n. 5221, 7012, 7233. That the understanding is enlightened in proportion as man receives truth in the will, that is, in proportion as he wills to act according thereto, n. 3619. That they have their understanding enlightened, who read the Word from the love of truth, and from the love of the uses of life, but not they who read it from the love of fame, honor, or gain, n. 9382, 10548, 10549, 10550. That illustration *is an actual* elevation of the mind into the light of heaven, n.

10330; from experience, n. 1526, 6608. That light from heaven is illustration to the understanding, as light from the world is to the sight, n. 1524, 5114, 6608, 9128. That the light of heaven is divine truth, from which is derived all wisdom and intelligence, n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. That it is the understanding of man which is enlightened by that light, n. 1524, 3138, 3167, 4408, 6608, 8707, 9126, 9399, 10569.

That the understanding is of such a quality as are the truths from good, of which it is formed, n. 10064. That that is understanding which is formed by truths from good, but not what is formed by falses from evil, n. 10675. That understanding consists in seeing truths, the causes of things, their connections, and consequences in regular order, from those things which are of experience and science, n. 6125. That understanding consists in seeing and perceiving whether a thing be true, before it is confirmed, but not in being able to confirm every thing, n. 4741, 7012, 7680, 7950, 8521, 8780. That the light of confirmation without a previous perception of truth, is natural light, and may be possessed even by those who are not wise, n. 8780. That to see and perceive whether a thing be true before confirmation, is only given with those who are affected with truth for the sake of truth, consequently who are in spiritual light, n. 8780. That every tenet, however false, may be confirmed, even so as to appear true, n. 2482, 2490, 5033, 6865, 7950.

How the rational is conceived and born with man, n. 2024, 2574, 2557, 3030, 5126. That it is from the influx of the light of heaven from the Lord through the internal man into knowledges and sciences, which are in the external, and an elevation thence, n. 1895, 1896, 1900, 1901, 1902. That the rational is born by truths, and not by falses; consequently according to the quality of the truths, such is the rational, n. 2094, 2524, 2557. That the rational is opened and formed by truths from good, and that it is shut and destroyed by falses from evil, n. 3108, 5126. That a man is not rational who is in falses from evil; and consequently a man is not rational from being able to reason upon every subject, n. 1944.

That man hardly knows how to distinguish between understanding and will, because he hardly knows how to distinguish between thinking and willing, n. 9991.

Many more things concerning the will and understanding may be known and concluded from what has just been adduced concerning good and truth, provided will be perceived instead of good, and understanding instead of truth, for the will is of good, and the understanding is of truth.

OF THE INTERNAL AND EXTERNAL MAN.

36. MAN is so created as to be in the spiritual and in the natural world at the same time. The spiritual world is that which is the abode of angels, and the natural world is that which is the abode of men. As man is so created, he is endowed both with an internal and an external; that by means

of his internal he may be present in the spiritual world, and by means of his external, in the natural world. His internal is what is called the internal man, and his external is what is called the external man.

37. Every man is possessed of both an internal and an external; but these widely differ with the good and the evil. With the good, the internal is in heaven, and in its light, and the external is in the world, and in its light: and, with them, this latter light is illuminated by the light of heaven, so that their internal and external act in unity, or form a one, like cause and effect, or like what is prior and what is posterior. But, with the evil, the internal is in the world, and in its light; as is also the external; for which reason they see nothing from the light of heaven, but only from the light of the world, which they call the light of nature. Hence it is that, to them, the things of heaven are immersed in darkness, whilst the things of the world appear in light. Hence it is manifest, that the good have both an internal and an external man, but that the evil has not an internal man, but only an external.

38. The internal man is called the SPIRITUAL MAN, because it is in the light of heaven, which light is spiritual: and the external man is called the NATURAL MAN, because it is in the light of the world, which light is natural. The man whose internal is in the light of heaven, and whose external is in the light of the world, is a spiritual man as to both; but the man whose internal is not in the light of heaven, but only in the light of the world, in which is his external also, is a natural man as to both. The spiritual man is said in the Word to be ALIVE, but the natural man to be DEAD.

39. The man whose internal is in the light of heaven, and his external in the light of the world, thinks both spiritually and naturally; but when he thinks naturally, his spiritual thought flows into his natural thought, and is there perceived. But the man who has both his internal and external in the light of the world, does not think spiritually, but materially: for he thinks from such things as are within nature as it belongs to the world, all which are material. To think spiritually, is to think of things as they essentially are, to see truths in the light of truth, and to perceive goods from the love of good; also, to see the qualities of things, and to perceive their affections, abstractedly from matter. But to think materially of things, is to think, to see, and perceive them together with matter, and in matter, thus in a gross and obscure manner respectively.

40. The internal spiritual man, simply considered, is an angel of heaven; and, during his life in the body, although not conscious of the fact, is also in society with angels, amongst whom he is introduced after his separation from the body. But

the merely natural man, as to his internal or soul, is a spirit, but not an angel: he also, during his life in the body, is in society with spirits, but with those who are in hell; and amongst these he is introduced after his separation from the body.

41. The interiors of the mind of those who are spiritual men, are also actually elevated towards heaven, for heaven is the primary object of their regard; but with those who are merely natural, the interiors are directed towards the world, because this is the primary object of regard with them. Indeed, the interiors of every man's mind are directed towards that which he loves supremely; and his exteriors take the same direction.

42. They who entertain only a general idea concerning the internal and external man, believe that it is the internal man which thinks and wills, and that it is the external which speaks and acts; because to think and to will relate to what is internal, and to speak and act to what is external. But it is to be observed, that, when man thinks intelligently, and wills wisely, he thinks and wills from a spiritual internal; but when he does not thus think and will, he thinks and wills from a natural internal. Hence, when man thinks well concerning the Lord, and those things which are the Lord's, and concerning the neighbor, and the things which are the neighbor's, and wills well towards them, he then thinks and wills from a spiritual internal, because from the faith of truth and from the love of good, consequently, from heaven. But when man is ill affected towards them, both in thought and in will, he thinks and wills from a natural internal, because from the faith of what is false and the love of what is evil, consequently, from hell. In short, so far as man is principled in love to the Lord, he is in the spiritual internal, whence he both thinks and wills, and also speaks and acts; but so far as he is in the love of self and in the love of the world, he is in the natural internal, from which he thinks and wills, and also speaks and acts.

43. It is so provided and ordered by the Lord, that in proportion as man thinks and wills from heaven, his internal spiritual man is opened and formed: it is opened into heaven even to the Lord; and it is formed according to those things which belong to heaven. But, on the contrary, in proportion as man does not think and will from heaven, but from the world, his internal spiritual man is closed, and his external is opened; and it is opened into the world, and is formed according to those things which belong to the world.

44. They who have the internal spiritual man opened into heaven to the Lord, are in the light of heaven, and in illumination from the Lord, and are thence in intelligence and wisdom; they see truth in the light of truth, and perceive good from the love of good. But they whose internal spiritual

man is closed, do not so much as know that there is an internal man; much less do they know what the internal man is; neither do they believe that there is a Divine Being, nor that there is a life after death; consequently, neither do they believe in any thing belonging to heaven and the church. And since such persons are only in the light of the world, and in illumination thence, they believe in nature as the Divine Being; they see falsity as truth, and perceive evil as good.

45. The man whose internal is so far external that he believes in nothing but what he can see with his eyes, and touch with his hands, is called a sensual man. The sensual man is one who is in the lowest degree natural; and he is in fallacies concerning all things belonging to faith and the church.

46. The internal and external which have been treated of, are the internal and external of the spirit of man; his body being merely an additional external, within which the former exist; for the body does nothing of itself, but is solely actuated by the spirit which is in it. And here it is to be observed, that the spirit of man, after its separation from the body, thinks, and wills, and speaks, and acts, as it did when in the body: to think and to will constitute its internal, and to speak and to act, its external: concerning which see the work ON HEAVEN AND HELL, n. 234 to 245, 265—272, 432, 444, 458—484.

FROM THE ARCANA CŒLESTIA.

47. OF *the internal and external with man.* That it is known in the Christian world, that man has an internal and an external, or an internal man and an external man; but that it is little known what is the quality of the one and of the other, n. 1889, 1940. That the internal man is spiritual, and the external is natural, n. 978, 1015, 4459, 6309, 9701 to 9708. How the internal man, which is spiritual, is formed after the image of heaven; and the external, which is natural, after the image of the world; and that man was therefore called by the ancients a microcosm, n. 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472. That thus in man the spiritual and natural worlds are conjoined, n. 6057, 10472. That consequently man is of such a quality, that he can look up towards heaven, and down towards the world, n. 7601, 7604, 7607. That when he looks upwards, he is in the light of heaven and sees thence; but when he looks downwards, he is in the light of the world and sees thence, n. 3167, 10134. That there is given with man a descent from the spiritual world into the natural, n. 3702, 4042.

That the internal man, which is spiritual, and the external man, which is natural, are altogether distinct, n. 1999, 2018, 3691, 4459. That the distinction is such as exists between cause and effect, and between prior and posterior, and that there is no continuity, n. 3691, 4145, 5146, 5711, 6275, 6284, 6299, 6326, 6465, 8603, 10076, 10099, 10181. Consequently that the distinction is like that between heaven and the world, or between what is spiritual and what is natural, n. 4292, 5132, 8610. That the interiors and exteriors of man are not continuous, but distinct according to degrees, each degree having its own termination, n. 3691, 4145, 5114, 6326, 6465, 8603, 10099. That he who does not perceive the distinctions of the interiors and exteriors of man according to degrees, and understands not the quality of those degrees, cannot comprehend the internal and external of man, n. 5146, 6465, 10099, 10181. That the things of a superior degree are more perfect than those of an inferior degree, n. 3405. That there are three degrees in man answering to the three heavens, n. 4154. That the exteriors are more remote from the Divine with man, and that therefore they are respectively obscure, and of a common or general nature, n. 6451. And that they are also respectively inordinate, n. 996, 3855. That the interiors are more perfect, as being nearer to the Divine, n. 5146, 5147. That in the internal there are thousands and thousands of things, which in the external appear as one general thing, n. 5707. That consequently, thought and perception is clearer in proportion as it is interior, n. 5920. That hence it follows, that man ought to be in internals, n. 1175, 4464.

That the interiors of the mind, with the man who is in love and charity, are actually elevated by the Lord, and that otherwise they would look downwards, n. 6952, 6954, 10330. That influx and illustration from heaven with man, is an actual elevation of the interiors by the Lord, n. 7816, 10330. That man is elevated when he advances to spiritual things, n. 2922. That in proportion as man is elevated from externals towards interiors, in the same proportion he comes into light, consequently into intelligence; and that this is what is meant by being withdrawn from sensual things, according to the saying of the ancients, n. 6183, 6313. That elevation from the external to the interiors, is like that from mist into light, n. 4958.

That influx from the Lord is through the internal man into the external, n. 1940, 5119. That interiors can flow into exteriors, but not the contrary; consequently that influx is spiritual and not physical,—from the spiritual man into the natural, and not from the natural man into the spiritual, n. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9110, 9111. That the Lord from the internal, wherein all is peace, governs the externals, wherein all is confusion, n. 5396.

That the internal can see all things in the external, but not the contrary, n. 1914, 1953, 5427, 5428, 5477. That when man lives in the world, he thinks from the internal in the external, consequently that his spiritual thought flows into his natural, and there subsists naturally, n. 3679. That when man thinks well, it is from the internal or spiritual in the external or natural, n. 9704, 9705, 9707. That the external man thinks and wills according to conjunction with the internal, n. 9702, 9703. That there is an interior and an exterior thought; the quality of the one and the other, n. 2515, 2552, 5127, 5141, 5168, 6007. That the thought and affection in the internal is not perceived by man during his life in the world, but only that which is in the external derived therefrom, n. 10236, 16240. But that in another life externals are taken away, and man is then let into his own internals, n. 8870. That it then becomes manifest what is the quality *of his internals*, n. 1806, 1807.

That the internal produces the external, n. 994, 995. And that the internal then invests itself with such things as enable it to produce its effects in the external, n. 6275, 6284, 6299. And by which it may live in the external, n. 1175, 6275. That the Lord conjoins the internal or spiritual man to the external or natural man, when he regenerates him, n. 1577, 1594, 1904, 1999. That the external or natural man is then reduced into order through the internal or spiritual man, and that it is brought into subordination, n. 9708.

That the external must be subordinate and subject to the internal, n. 5077, 5125, 5128, 5786, 5947, 10272. That the external is so created, that it may serve the internal, n. 5947. That the internal must be lord [or master], and the external its minister, and in a certain respect its servant, n. 10471.

That the external ought to be in correspondence with the internal, that there may be conjunction, n. 5427, 5428, 5477. What the quality of the external is when it corresponds with the internal, and what when it does not correspond, n. 3493, 5422, 5423, 5427, 5428, 5477, 5512. That in the external man there are things which correspond and agree with the internal, and that there are things which do not correspond and agree, n. 1563, 1568.

That the external takes its quality from the internal, n. 9912, 9921, 9922. How great the beauty of the external man is, when it is conjoined with the internal, n. 1590. And how great its deformity is, when not conjoined therewith, n. 1598. That love to the Lord, and charity towards the neighbor, conjoin the external man with the internal, n. 1594. That, unless the internal man be conjoined with the external, there is no fructification, n. 3987.

That the interiors successively flow into the exteriors, even into the extreme or ultimate, and that they there exist and subsist together, n. 634, 6239, 9216, 9217. That they not only flow in successively, but also exist in the ultimate in a simultaneous form, and in what order, n. 5897, 6451, 8603, 10099. That all the interiors are held in connection from the first, by means of the ultimate, n, 9828. That thence also in the ultimates are strength and power, n. 9836. And that therefore responses and revelations were made from the ultimates, n. 9905, 10548. That thence also the ultimate is holy above the interiors, n. 9824. That hence also in the Word, first and last signify all and every particular, consequently the whole, n. 10044, 10329, 10335.

That the internal man is open to him who is in divine order, but shut to him who is not in divine order, n. 8513. That there is no conjunction of heaven with the external man without the internal, n. 9380. That evils and the falses of evil shut the internal man, and cause man to be only in externals, n. 1587, 10492. Especially evils from the love of self, n. 1594. That the interiors are shut even to the sensual, which is the ultimate, if the Divine be denied, n. 6564. That with the intelligent and learned of the world, who from the sciences confirm themselves against the things of heaven and the church, the internal is shut more than with the simple, n. 10492.

Inasmuch as the internal man is in the light of heaven, and the external in the light of the world, that therefore they who are in the *external without the internal*, that is, they with whom the internal is shut, do not care for the internal things of heaven and the church, n. 4464, 4946. That in another life they cannot at all endure internal things, n. 10694, 10701, 10707. That they believe nothing, n. 10396, 10400, 10411, 10429. That they love themselves and the world above all things, n. 10407, 10412, 10422. That their interiors, or the things which are of their thought and affection, are vile, filthy, and profane, however they may appear in externals, n. 1182, 7046, 9705, 9707. That the ideas of their thought are material, and not at all spiritual, n. 10582. The quality further described of those whose internal, that looks heaven-ward, is shut, n. 4459, 9709, 10284, 10286, 10429, 10472, 10492, 10602, 10682.

That so far as the internal, which is spiritual, is opened, so far truths and goods are multiplied; and that so far as the internal, which is spiritual, is shut, so far truths and goods vanish, n. 4099. That the church is in the internal spiritual man, inasmuch as that is in heaven, and not in the external without it, n. 10698. Consequently that the external church with man is nothing without the internal church, n. 1795. That external worship without internal worship is no worship, n. 1094, 1175. Concerning those who are in the internal of the church, of worship, and of the Word; of those who are in the external wherein is the internal; and of those who are in the external without the internal, n. 10682. That the external without the internal is hard, n. 10682.

That the merely natural man is in hell, unless he be made spiritual by regeneration, n. 10156. That all, who are in the external without the internal, or with whom the spiritual internal is shut, are in hell, n. 9128, 10483, 10489.

That the interiors of man are actually turned according to his loves, n. 10702. That in all and every particular there must be an internal and an external, in order to its subsistence, n. 9473.

That above and high, in the Word, signifies internal, n. 1725, 2148, 4210, 4599. Consequently that in the Word superior is interior, and inferior is exterior, n. 3084.

48. *Of the natural and the spiritual* [*principles*]. How perverse it is, in the world at this day, to attribute so much to nature, and so little to the Divine, n. 3483, Why it is so, n. 5116. When nevertheless all and every particular in nature not only received its existence, but likewise continually subsists from the Divine, and through the spiritual world, n. 775, 8211. That divine, celestial, and spiritual things terminate in nature, n. 4240, 4939. That nature is the ultimate plane whereon they stand, n. 4240, 5051, 6275, 6284, 6299, 9216. That celestial, spiritual, and natural things follow and succeed each other in order; so do divine things with them, inasmuch as they are from the Divine, n. 880, 4938, 4939, 9992, 10005, 10017, 10068. That celestial things are the head, spiritual things the body, and natural things the feet, n. 4938, 4939. That they also flow in an order similar to that wherein they follow and succeed each other, n. 4938, 4939. That the good of the inmost or third heaven is called celestial, the good of the middle or second heaven is called spiritual, and the good of the ultimate or first heaven is called spiritual natural, whence it may be known, what is the celestial, spiritual, and natural, n. 4279, 4286, 4938, 4939, 9992, 10005, 10017, 10068; and in the work ON *HEAVEN AND HELL*, n. 20 to 28, and 29 to 40.

That all things of the natural world are from the Divine through the spiritual world, n. 5013. Consequently that there is a spiritual principle in every thing natural, just as the efficient cause is in the effect, n. 3562, 5711; or as effort is in motion, n. 5173, and as the internal is in the external, n. 3562, 5711, 5326. And since the cause is the essential in the effect, as effort is in motion, and the internal in the external; hence it follows, that the spiritual, and consequently the Divine, is the very essential in the natural, n. 2987 to 3002, 9701 to 9709. That spiritual things are fixed and manifested in what is natural, and that the things manifested are representatives and correspondences, n. 1632, 2987 to 3002. That hence all nature is a theatre representative of the spiritual world, that is, of heaven, 2758, 2999, 3000, 4939, 8848, 9280. That all things in nature are disposed in order and series according to ends, n. 4104. That this is from the spiritual world, or from heaven, because ends, which are uses, reign there, n. 454, 696, 1103, 3645, 4054, 7038. That man is so created that divine things descending according to order into nature, may be perceived in him, n. 3702.

That with every man, who is in divine order, there is an internal and an external, his internal is called the spiritual, or the spiritual man, and his external is called the natural, or the natural man, n. 978, 1015, 4459, 6309, 9701 to 9709. That the spiritual man is in the light of heaven, and the natural man in the light of the world, n. 5965. That the natural man can discern nothing from himself, but from the spiritual, n. 5286. That the natural is like a face in which the interiors see themselves, and that thus man thinks, n. 5165. That the spiritual man thinks in the natural, consequently naturally, so far as he comes to the sensual perception of the latter, n. 3679, 5165, 6284, 6299. That the natural is the plane, in which the spiritual terminates, n. 5651, 6275, 6284, 6299, 9216. That the spiritual sees nothing, unless the natural be in correspondence, n. 3493, 3620, 3623. That the spiritual or internal man can see what is transacting in the natural or external, but not the contrary, because the spiritual flows into the natural, and not the natural into the spiritual, n. 3219, 4667, 5119, 5259, 5427, 5428, 5477, 6322, 9110, 9111. That the natural man from his own light, which is called the light [*lumen*] of nature, knows nothing concerning God, nor concerning heaven, nor concerning a life after death; neither does he believe, if he hears of such things, unless spiritual light, which is light from heaven, flows into that natural light [*lumen*], n. 8444.

That the natural man of himself, by birth, is opposite to the spiritual man, n. 3913, 3928. That therefore as long as they are in opposition to each other, man feels it grievous to think of spiritual and celestial things, but delightsome to think of natural and corporeal things, n. 4096. That he utterly nauseates the things of heaven, and even the bare mention of any thing spiritual,—from experience, n. 5006, 9109. That merely natural men regard spiritual good and truth as a servant, n. 5013, 5025. When nevertheless the natural man ought to be subordinate to the spiritual man, and serve him, n. 3019, 5168. The spiritual man is said to serve the natural, when the latter from the intellectual principle seeks arguments to confirm the *objects of his* concupiscence, particularly from the Word,

n. 3019, 5013, 5025, 5168. In what manner merely natural men appear in another life, and what is the quality of their state and lot there, n. 4630, 4633, 4940 to 4951, 5032, 5571.

That the truths, which are in the natural man, are called scientifics and knowledges, n. 3293. That the imagination of the natural man, when viewed in himself, is material, and that his affections are like those of beasts, n. 3020. But that there is a genuine thinking and imaginative principle from the internal or spiritual man, when the natural man sees, acts, and lives therefrom, n. 3493, 5422, 5423, 5427, 5428, 5477, 5512.

That the things which are in the natural man, respectively to those which are in the spiritual man, are common [or general], n. 3513, 5707; and consequently obscure, n. 6686.

That there is an interior and an exterior natural with man, n. 3293, 3294, 3793, 5118, 5126, 5497, 5649. That there is also a medium between them, n. 4570, 9216. That the discharges [*exonerationes*] of the spiritual man are made into the natural, and by it, n. 9572.

That they who do good merely from a natural disposition, and not from religion, are not received in heaven, n. 8002, 8772.

49. *Of the light of heaven, in which the spiritual man is.* That there is great light in the heavens, n. 1117, 1521, 1533, 1619 to 1632. That the light in the heavens exceeds the meridian light on earth by many degrees, n. 1117, 1521, 4527, 5400, 8644. That that light has been often seen by me, n. 1522, 4527, 7174. That the light which the angels of the inmost or third heaven enjoy is as the light from the sun, but the light which the angels of the second heaven enjoy is as the light from the moon, n. 1529, 1530. That the light in the inmost heaven is of a flame color, but in the second heaven it is white, n. 9570.

That all light in the heavens is from the Lord as a sun, n. 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809. That the Lord is the sun of the angelic heaven, and that his divine love is that sun, n. 1521, 1529, 1530, 1531, 1837, 4321, 4696, 7078, 7171, 7173. That the divine truth proceeding from the Lord in the heavens appears as light, and constitutes all the light of heaven; and that consequently that light is spiritual light, n. 3195, 3322, 5400, 8644, 9399, 9548, 9684. That therefore the Lord in the Word is called light, n. 3195. That, inasmuch as that light is the divine truth, there is in it divine wisdom and intelligence, n. 3395, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684. In what manner light from the Lord flows into the heavens, illustrated by the circles of rays round the sun, n. 9407. That the Lord is a sun to the heavens, and that from Him is all the light there, may be seen in the work ON HEAVEN AND HELL, n. 116 to 125. And that the light from that sun is the divine truth, and the heat from it the divine good of divine love, n. 126 to 140.

That the light of heaven illuminates both the sight and understanding of angels and spirits, n. 2776, 3138. That the light there is according to their understanding and wisdom, n. 1524, 3339. Proved from the Word, n. 1529, 1530. That there are as many differences of light in the heavens as there are angelic societies, n. 4414. Inasmuch as there are perpetual varieties in the heavens with respect to good and truth, so likewise there are with respect to wisdom and intelligence, n. 684, 690, 3241, 3744, 3745, 5598, 7236, 7833, 7836. That heaven's being in light and heat signifies its being in wisdom and in love, n. 3643, 9399, 9401.

That the light of heaven illuminates the understanding of man, n. 1524, 3138, 3167, 4408, 6608, 8707, 9126, 9399, 10569. That man, when he is elevated from the sensual comes into a milder light [*lumen*], and at length into celestial light [*lux*], n. 6313, 6315, 9407. That there is elevation into the light of heaven when man comes into intelligence, n. 3190. What great light was perceived, when I have been withdrawn from worldly ideas, n. 1526, 6608. That the sight of the internal man is in the light of heaven, and that by reason thereof man is able to think analytically and rationally, n. 1532. That the light of heaven from the Lord is always present with man, but that it only so far flows in, as he is in truths from good, n. 4060, 4213. That that light is according to truth from good, n. 3094. That truths shine in the spiritual world, n. 5219. That spiritual heat and spiritual light make the true life of man, n. 6032.

That the light of the world is for the external man, and the light of heaven for the internal, n. 3222, 3223, 3337. That the light of heaven flows into natural light [*lumen*], and that the natural man is so far wise as he receives that light, n. 4302, 4408. That there is a correspondence between those lights, n. 3225. That the things which are in the light of heaven cannot be seen from the light of the world with man, which is called his natural light [*lumen*]; but the things in the light of the world may be seen from the light of heaven, n. 9574. Whence it follows, that they who are only in the light of the world, which is called natural light [*lumen*], do not perceive those things which are of the light of heaven, n. 3108. That to those who are in falses from evil, the light of heaven is black, n. 1783, 3337, 3413, 4060, 6907, 8197. That the light of the world shines with a fiery redness [*rutilet*] with the evil, and that so far as it so shines, so far the things which are of the light of heaven are dark to them, n. 6907. That the light of the world does not appear to the angels, n. 1521, 1783, 1880.

That in the heavens all light is from the Lord, and all shade from the ignorance and proprium of the angels and spirits; hence the modifications and variegations of light and shade, which are colors there, n. 3391. Concerning the variegations of light by urim and thummim, n. 3862.

That the light of those who are in faith separate from charity is snowy, and that it is like the light of winter, n. 3412, 3413. That that light is turned into mere darkness on the influx of light from heaven, n. 3412. Of the light of those who are in a persuasive faith, and in a life of evil, n. 4416. Of what quality the light appears with those who are in intelligence from proprium, and what with those who are in intelligence from the Lord, n. 4419.

That there is light [*lumen*) in the hells, but not real [*fatuum*], n. 1528, 3940, 4213, 4418, 4531. That this light is as light from a coal-fire, n. 1528, 4418, 4531. That they who are in the hells, appear to themselves in their own light as men, but in the light of heaven as devils and monsters, n. 4532, 4533, 4674, 5057, 5058, 6605,

6626. That all things in the light of heaven appear according to their true quality, n. 4674. That the hells are said to be in blackness and darkness, because they are in falses from evil, n. 3340, 4418, 4531. That darkness signifies falses, and blackness the false of evil, n. 1839, 1860, 7688, 7711.

50. *Of the sensual man, who is the lowest natural, spoken of in the doctrine above,* n. 45. That the sensual [principle] is the ultimate of the life of man, adhering to and inhering in his corporeal [part], n. 5077, 5767, 9212, 9216, 9331, 9730. That he who judges and determines every thing from the bodily senses, and who believes nothing but what he can see with his eyes and touch with his hands, saying that these are real, and rejecting all things else as not real, is a sensual man, n. 5094, 7693. That such a man thinks in ultimates, and not interiorly in himself, n. 5089, 5094, 6564, 7693. That his interiors are shut, so that he sees nothing of truth therein, n. 6564, 6844, 6845. In a word, that he is in gross natural light, and of course perceives nothing which is from the light of heaven, n. 6201, 6310, 6564, 6844, 6845, 6598, 6612, 6614, 6622, 6624. That consequently he is interiorly against the things which are of heaven and the church, n. 6201, 6316, 6844, 6845, 6948, 6949. That the learned, who have confirmed themselves against the truths of the church, are sensual, n. 6316.

That sensual men reason sharply and shrewdly, because their thought is so near their speech as to be almost in it, and because they place all intelligence in discourse from mere memory, n. 195, 196, 5700, 10236. But that they reason from the fallacies of the senses, with which the vulgar are captivated, n. 5084, 6948, 6949, 7693.

That sensual men are more crafty and malicious than others, n. 7693, 10236. That the avaricious, adulterers, the voluptuous, and the deceitful, are in an especial manner sensual, n. 6310. That their interiors are foul and filthy, n. 6201. That by means thereof they communicate with the hells, n. 6311. That they who are in the hells are sensual, in proportion to the depth of their respective situations therein, n. 4623, 6311. That the sphere of infernal spirits conjoins itself with man's sensual [principle] behind [*a tergo*], n. 6312. That they who reasoned from the sensual [principle], and thereby against the truths of faith, were called by the ancients serpents of the tree of science, n. 195, 196, 197, 6398, 6949, 10313.

The sensual [principle] of man, and the sensual man himself, is further described, n. 10236. And the extension of the sensual [principle] with man, n. 9731.

That sensual things ought to be in the last place, not in the first; and that with a wise and intelligent man they are in the last place, and subject to the interiors; but that with an unwise man they are in the first place, and have dominion; these are they who are properly called sensual. n. 5077, 5125, 5128, 7645. That if sensual things are in the last place, and are subject to the interiors, a way is opened through them to the understanding, and truths are refined by a kind of extraction, n. 5580.

That the sensual things of man stand proximate to the world, and admit things that flow from the world, and as it were sift them, n. 9726. That the external or natural man communicates with the world by means of those sensuals, and with heaven by means of rationals, n. 4009. That thus sensual things furnish what is subservient to the interiors of man, n. 5077, 5081. That there are sensual things ministering to the intellectual part, and likewise to the will part, n. 5077.

That unless the thought is elevated from sensual things, man possesses but little wisdom, n. 5089. That a wise man thinks above the sensual [principle], n. 5089, 5094. That man, when his thought is elevated above sensual things, comes into a clearer light [*lumen*], and at length into heavenly light [*lux*], n. 6183, 6313, 6315, 9407, 9730, 9922. That elevation above sensual things, and withdrawal from them, was known to the ancients, n. 6313. That man with his spirit may see the things which are in the spiritual world, if he can be withdrawn from the sensual things of the body, and elevated by the Lord into the light of heaven, n. 4622. The reason is, because the body has no perception, but the spirit in the body; and so far as the spirit perceives in the body, so far is the perception gross and obscure, consequently in darkness; but so far as not in the body, so far is the perception clear and in the light, n. 4622, 6614, 6622.

That the ultimate of the understanding is the sensual scientific [principle], and the ultimate of the will the sensual pleasurable [principle], concerning which see n. 9996. What is the difference between the sensual things that are common with beasts, and those that are not common with them, n. 10236. That there are sensual men who are not evil, inasmuch as their interiors are not so much closed; concerning whose state in another life, see n. 6311.

51. *Of sciences and knowledges, by which the internal spiritual man is opened.* That those things are called scientifics, which are in the external or natural man, and its memory, but not those which are in the internal or spiritual man, n. 3019, 3020, 3293, 3309, 4967, 9918, 9922. That scientifics, as belonging to the external or natural man, are respectively instruments of service, inasmuch as the external or natural man is made to serve the internal or spiritual man, just as the world is made to be subservient to heaven, n. 5077, 5125, 5128, 5786, 5947, 10272, 10471. That the external man is respectively the world, because the laws of divine order existing in the world are inscribed therein; and that the internal man is respectively heaven, because the laws of divine order existing in heaven are inscribed therein, n. 4523, 4524, 5368, 6013, 6057, 9278, 9279, 9283, 9709, 10156, 10472; and in the work ON HEAVEN AND HELL, n. 51 to 58.

That there are some scientifics which concern natural things, some which relate to the civil state and life, some which relate to the moral state and life, and some which relate to the spiritual state and life, n. 5934. But that, for distinctions sake, those which relate to the spiritual state and life, are called knowledges, consisting principally of doctrinals, n. 9945.

That man ought to be imbued with sciences and knowledges, since by these he learns to think, then to understand what is true and good, and at length to be wise, that is, to live according to what is true and good, n. 129, 1450, 1451, 1453, 1548, 1802. That scientifics and knowledges are the first things, on which is built and founded the civil, moral, and spiritual life of man; but that they are to be learned for the sake of the use of life as their end, n. 1489, 3310. That knowledges open the way to the internal man, and then conjoin it with the external according to uses, n. 1563, 1616. That the rational [principle] is born by sciences and knowledges, n. 1895, 1900, 3086. Yet not by sciences and knowledges themselves, but by the affection of uses from them, and according to such affection, n. 1895. That the internal man is opened and successively perfected by sciences and knowledges, provided man has some good use for an end, particularly a use that regards eternal life, n. 3086. That in this case, spiritual things from the celestial and spiritual man meet the scientifics and knowledges which are in the natural man, and adopt those which agree, n. 1495. That uses of heavenly life are then extracted, refined, and elevated by the Lord, through the internal man, from the scientifics and knowledges which are in the natural man, n. 1895, 1896, 1900, 1901, 1902, 5871, 5874, 5901. And that the scientifics which are incongruous and adverse are rejected to the sides and exterminated, n. 5871, 5886, 5889. That the sight of the internal man calls nothing forth from the scientifics and knowledges of the external man, but such as are of its love, n. 9394. That scientifics and knowledges are disposed in fascicles or bundles [*fasciculatim*], and conjoined according to the loves which introduced them, n. 5811. That then, in the sight of the internal man, those which are of the love are in the middle and in clearness, but those which are not of the love are at the sides and in obscurity, n. 6068, 6085. That scientifics and knowledges with man are successively implanted in his loves, and dwell in them, n. 6325. That man would be born into every science, and thereby into intelligence, if he were born into love to the Lord, and love towards the neighbor; but since he is born into the love of self and the world, that therefore he is born in total ignorance, n. 6323, 6325. That science, intelligence, and wisdom are the sons of love to the Lord and of love towards the neighbor, n. 1226, 2049, 2116.

That scientifics and knowledges, inasmuch as they are of the external or natural man, are in the light of the world; but truths, which are become truths of love and faith, and have thus obtained life, are in the light of heaven, n. 5212. That nevertheless the truths, which have thus obtained life, are comprehended by man through natural ideas, n. 5510. That spiritual influx is through the internal man into the scientifics and knowledges which are in the external, n. 1940, 8005. That scientifics and knowledges are the receptacles and as it were the vessels of the truth and good of the internal man, n. 1469, 1496, 3068, 5489, 6004, 6023, 6052, 6071, 6077, 7770, 9922. That therefore vessels in the Word, in the spiritual sense, signifies scientifics and knowledges, n. 3068, 3069, 3079, 9394, 9544, 9723, 9724. That scientifics are as it were mirrors, in which the truths and goods of the internal man appear, and are perceived as in an image, n. 5201. That those truths and goods are together in scientifics as in their ultimate, n. 5373, 5874, 5886, 5901, 6004, 6023, 6052, 6071, 6077. That scientifics, as being in the light of the world, are perplexed [*implexa*], and obscure, respectively to those things which are in the light of heaven; consequently the things which are in the external man [are likewise perplexed and obscure], respectively to those in the internal, n. 2831. For which reason also by what is perplexed [*implexum*] in the Word is signified what is scientific, n. 2831. So also by the obscurity of a cloud, n. 8443, 10551.

That every principle is to be drawn from truths of doctrine derived from the Word, which are first to be acknowledged, and that then it is allowable to consult scientifics in order to confirm those truths, and that thus they are corroborated, n. 6047. Consequently, that it is allowable for those who are in an affirmative [principle] concerning the truths of faith, intellectually to confirm them by scientifics, but not for those who are in a negative [principle], because a preceding affirmative draws all to favor its side, and a preceding negative hath a like effect, n. 2568, 2588, 3913, 4760, 6047. That there is an affirmative [principle] of doubt, and a negative [principle] of doubt, the former with some who are good, and the latter with the evil, n. 2568. That to enter from the truths of faith into scientifics, is agreeable to order; but on the other hand, to enter from scientifics into the truths of faith, is contrary to order, n. 10236. Inasmuch as influx is spiritual, and not physical or natural, consequently from the truths of faith, because these are spiritual, into scientifics, because these are natural, n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110, 9111.

That whoever is in a negative [principle] of doubt, which in itself is a negative, and says that he will not believe till he is persuaded by scientifics, will never believe, n. 2094, 2830. That they who do so, become mad with respect to those things which are of the church and heaven, n. 128, 129, 130. That they fall into the falses of evil, n. 232, 233, 6047. And that, in another life, when they think about spiritual things, they are like drunken persons, n. 1072. A further description of them, n. 196. Examples to illustrate, that spiritual things cannot be comprehended, if the order of entering into them be inverted, n. 233, 2094, 2196, 2203, 2209. That many of the learned are more insane in spiritual things, than the simple, by reason that they are in a negative [principle], and have abundance of scientifics, by which they confirm the negative, n. 4760. An example of a learned man, who could understand nothing concerning spiritual life, n. 8629. That they who reason from scientifics against the truths of faith, reason sharply, inasmuch as they do it from the fallacies of the senses, which are captivating and persuasive, for it is with difficulty these can be shaken off, n. 5700. That they who understand nothing of truth, and they also who are in evil, can reason concerning the truths and goods of faith, and yet be in no illustration, n. 4213. That only to confirm a dogma, is not the part of an intelligent man, because the false can be as easily confirmed as the true, n. 1017, 2482, 2490, 4741, 5033, 6865, 7012, 7680, 7950, 8521, 8780. That they who reason concerning the truths of the church, whether a thing be so or not, are evidently in obscurity respecting truths, and not yet in spiritual light, n. 215, 1385, 3033, 3428.

That there are scientifics which admit divine truths, and others which do not, n. 5213. That vain scientifics ought to be destroyed. n. 1489, 1492, 1499, 1500. That those are vain scientifics which regard for their end and confirm the loves of self and the world, and which withdraw from love to the Lord and love towards the neighbor, because such scientifics shut up the internal man, so that he is not then capable of receiving anything from heaven, n. 1563, 1600. That scientifics are the means of becoming wise, and the means of becoming insane; and that by them the internal man is either opened or shut; and thus the rational faculty is either improved or destroyed, n. 4156, 8628, 9922.

That sciences after death are of no account, but only those things which man has imbibed in his understanding and life by means of sciences, n. 2480. That nevertheless all scientifics abide after death, but that they are quiescent, n. 2476 to 2479, 2481 to 2486.

That the same scientifics which with evil men are false because applied to evils, are with good men true because applied to goods, n. 6917. That scientific truths with the evil are not truths, however they may appear such when spoken, because within them there is evil, and consequently they are falsified; and that the science of those men by no means deserves to be called science, inasmuch as it is destitute of life, n. 10331.

That it is one thing to be wise, another to understand, another to know, and another to do; but that still, with those who are in spiritual life, they follow in order, and correspond, and are together in action or in works, n. 10331. That it is also one thing to know, another to acknowledge, and another to have faith, n. 896.

What is the quality of the desire of knowing, which spirits possess, shewn by an example, n. 1973. That angels have an immense desire of knowing and of becoming wise, inasmuch as science, intelligence, and wisdom, are spiritual food, n. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5656, 6277, 8562, 9003.

That the chief science among the ancients was the science of correspondences, but that at this day it is lost, n. 3021, 3419, 4280, 4344, 4964, 4965, 6004, 7729, 10252. That the science of correspondences flourished among the eastern nations and in Egypt, n. 5702, 6692, 7097, 7779, 9391, 10407. That thence came their hieroglyphics, n. 6692, 7097. That the ancients by the science of correspondences introduced themselves into the knowledges of spiritual things, n. 4844, 4749, 4965. That the Word is written by mere correspondences, whence its internal or spiritual sense, the existence of which cannot be known without the science of correspondences, nor can the quality of the Word, n. 3131, 3472 to 3485, 8615, 10687. How much the science of correspondences excels other sciences, n. 4280.

52. *Of the natural memory, which is that of the external man; and of the spiritual memory, which is that of the internal man.* That man has two memories, an exterior and an interior memory, or a natural and a spiritual memory, n. 2469 to 2494. That man does not know that he has an interior memory, n. 2470, 2471. How much the interior memory excels the exterior memory, n. 2473. That the things in the exterior memory are in natural light, but the things in the interior memory, in spiritual light, n. 5212. That it is from the interior memory that man is able to think and speak intellectually and rationally, n. 9394. That all and every particular which man has thought, spoken, and done, and all that he has heard and seen, are inscribed on his interior memory, n. 2474, 7398. That that memory is man's book of life, n. 2474, 9386, 9841, 10505. That in the interior memory are treasured up the truths which are become of faith, and the goods which are become of love, n. 5212, 8067. That

the things which are rendered habitual, and have become of the life, are in the interior memory, n. 9394, 9723, 9841. That scientifics and knowledges are of the exterior memory, n. 5212, 9922. That they are very obscure and confused respectively to those things which are of the interior memory, n. 2831. That the languages which man speaks in the world are from the exterior memory, n. 2472, 2476. That spirits and angels speak from the interior memory, and consequently their language is universal, being such that all can converse together, of whatever earth they may be, n. 2472, 2476, 2490, 2493; concerning which language, see the work ON HEAVEN AND HELL, n. 234 to 245; and concerning the wonders of the interior memory, see n. 463 of the same work.

53. *Of the fallacies of the senses, in which merely natural and sensual men are, mentioned above in this doctrine*, n. 45. That merely natural and sensual men think and reason from the fallacies of the senses, n. 5084, 5700, 6948, 6949, 7693. Of what quality the fallacies of the senses are, n. 5084, 5094, 6400, 6948. To which the following particulars shall be added. There are fallacies of the senses in things natural, civil, moral, and spiritual, and many in each of them; but here I design to recite some of the fallacies in spiritual things. He who thinks from the fallacies of the senses, cannot understand,—1. That man after death can appear as a man; nor that he can enjoy his senses as before; nor consequently that angels have such a capacity. 2. They think that the soul is only a vital something, purely etherial, of which no idea can be formed. 3. That it is the body alone which feels, sees, and hears. 4. That man is like a beast, with this difference only, that he can express his thoughts by speech. 5. That nature is all, and the first source from which all things proceed. 6. That man habituates and teaches himself to think by an influx of interior nature and its order. 7. That there is no spiritual [principle], and if there be, that it is a purer natural. 8. That man cannot enjoy any blessedness, if divested of the delights of the love of glory, honor, or gain. 9. That conscience is only a disease of the mind, proceeding from the infirmity of the body and from misfortunes. 10. That the divine love of the Lord is the love of glory. 11. That there is no providence, but that all things come to pass from self-derived prudence and intelligence. 12. That honors and riches are real blessings bestowed by God:—not to mention many other things of a similar nature. Such are the fallacies of the senses in spiritual things. Hence it may appear, that heavenly things cannot be comprehended by those who are merely natural and sensual;—by those, namely, whose internal spiritual man is shut, and whose natural man only is open.

OF LOVE IN GENERAL.

54. THE very life of man is his love, and according to the quality of that love, such is his life, yea, such is the whole man; it is, however, the ruling or reigning love, which constitutes the man. This love is accompanied by numerous

other loves, which are derived from it, and are in subordination to it. These present themselves to view under other forms, but still they are all comprehended in the ruling love, and form, with it, one kingdom. The ruling love is, as it were, their king and head; it directs all their movements, and by them, as mediate ends, it regards and designs its own end, which is the primary and ultimate end of all; and this is done both directly and indirectly. The object of the ruling love is that which is loved supremely.

55. Whatever a man loves supremely is continually present in his thoughts and in his will, and constitutes the veriest essence of his life. As, for example, the man who loves wealth above all other things, whether in money or possessions, is continually revolving in his mind how he may attain it; the possession of it affords him his highest joy, and the loss of it fills him with the deepest sorrow; for his wealth absorbs his whole heart. So, also, the man who loves himself above all other objects, regards himself in all that he does; he thinks of himself, speaks of himself, and acts entirely for the sake of himself; for his life is the life of self.

56. That which a man loves supremely, forms the end which he always has in view; he regards it in the whole of his conduct, even in the most minute particulars. It lurks in his will, and, like the latent current of a river, draws and bears him away, even when he is employed in other affairs; for it constitutes his animating principle. Such is the nature of this love, that one man tries to discover it in another, and when he has found it, he either entirely leads him by it, or regulates all his intercourse with him according to it.

57. Man is entirely of such a character as is the ruling principle of his life. It is this which distinguishes one man from another; and to this the heaven of each individual is adapted, if he is a good man, and his hell, if he is a wicked man. It is this which constitutes his very will, his proper self, and his peculiar nature; for it is the very *esse* of his life. This cannot be changed after death, for it is the man himself.

58. All the delight, pleasure, and happiness which any one enjoys, are derived from his ruling love, and are in perfect accordance with it; for that which man loves, he calls delightful, because he feels it to be so: he may, indeed, also call that delightful which is an object of thought with him, but which he does not love; but this is not the delight of his life. That which is delightful to man's love is what he esteems good; and that which is disagreeable to it he considers evil.

59. There are two distinct loves, from which, as their fountains, all the varieties of good and of truth exist; and there are two distinct loves, from which all the varieties of evil and of falsity exist. The two loves, from which the varieties of

good and truth are derived, are love to the Lord and love towards the neighbor; and the two loves, whence spring all the varieties of evil and of falsity, are the love of self and the love of the world. The two latter are in direct opposition to the two former.

60. The two loves from which all the varieties of good and truth are derived, and which, as has just been stated, are love to the Lord and love towards the neighbor, constitute heaven in man, and therefore they reign in heaven: and since they constitute heaven in man, they also constitute the church in him. The two loves, whence all the varieties of evil and of falsity proceed, and which, as has just been said, are the love of self and the love of the world, constitute hell in man; wherefore, also, they are the loves which reign in hell.

61. The two loves whence all the varieties of good and of truth are derived, and which, as already observed, are the loves of heaven, open and form the internal spiritual man, because it is in this that they have their residence. But the two loves whence originate all the varieties of evil and of falsity, when they obtain the ascendancy, shut up and destroy the internal spiritual man, and render man natural and sensual, in proportion to the extent and quality of their dominion.

FROM THE ARCANA CŒLESTIA.

62. THAT love is the esse of man's life, n. 5002. That man, spirit, and angel, are altogether as their love is, n. 6872, 10177, 10284. That man has what he loves for an end, n. 3796. That what man loves and has for an end reigns universally with him, that is, in all things and singulars, n. 3796, 5130, 5949. That love is spiritual heat, and the very vital principle of man, n. 1589, 2146, 3338, 4906, 7081 to 7086, 9954, 10740. That all the interiors with man, which are of his will and understanding, are disposed in a form according to his ruling love, n. 2024, 3189, 6690. That love is spiritual conjunction, n. 1594, 2057, 3939, 4018, 5807, 6195, 6196, 7081 to 7086, 7501, 10130. Hence that all in the spiritual world are consociated according to their loves, *ibid.* That affection is love in continuity, n. 3938. That all delight, pleasure, happiness, and joy of heart, are of love; and their quality according to the quality of the love, n. 994, 995, 2204. That there are as many genera and species of delights and pleasures as there are of the affections which are of the love, n. 994, 995, 2204. That the delight of the love is more vile in proportion as it is more external, n. 996. That man enters into a state of life hereafter agreeing with the quality of his love, n. 2364.

63. Further particulars respecting love and its essence and quality, may be known from what has been said and shewn above, concerning good and truth; also from what has been said and shewn concerning the will and understanding; and also from what has been said and

shewn concerning the internal and external man; because all things which are of the love are referable either to goods or evils; and so also all things which are of the will: and forasmuch as the two loves of heaven open and form the internal spiritual man, and the two loves of hell close and destroy it, hence applications may be made and conclusions drawn respecting the quality of love in general and particular.

64. Love is also treated of in the work ON HEAVEN AND HELL; in which it is shewn, that the Divine [principle] of the Lord in the heavens is love to him and love towards the neighbor, n. 13 to 19. That all who are in the hells are in evils, and thence in falses, originating in the loves of self and of the world, n. 551 to 565. That the delights of every love are changed in the other life into their correspondences, n. 485 to 490. That spiritual heat in its essence is love, n. 133 to 140.

OF THE LOVE OF SELF, AND THE LOVE OF THE WORLD.

65. THE LOVE OF SELF consists in wishing well to ourselves alone, and not to others, unless it be for the sake of ourselves, not even to the church, to our country, to society, or to a fellow-citizen. This love, it is true, may confer benefits on these several relations, when its own reputation, honor, and glory are concerned; but unless it sees that these will be secured by thus acting, its language is, "To what purpose is it? Why should I do this? Of what advantage will it be to me?" And thus it omits it. Hence it is evident that the man who is influenced by self-love, does not, in reality, love either the church, or his country, or his fellow-citizen, or society, or anything good, but himself alone.

66. Man is under the dominion of self-love, when, in his thoughts and actions, he has no regard to the neighbor, consequently, none for the public, still less for the Lord, but for himself alone and his connexions. Thus, whilst every thing which he does is for the sake of himself and his connexions, should he even do anything for his neighbor and for the public, it is done merely for the sake of appearance.

67. We have said, himself and his connexions; for the man who loves himself, loves those also who are connected with him. These are, in particular, his children and his other near relations, and, in general, all who co-operate with him, and whom he calls his friends. Still, however, his love for these is only self-love, for he regards them, as it were, in himself, and himself in them. Amongst those whom such a man denominates his friends, are all they who flatter him, honor him, and pay their court to him.

68. He also is under the influence of self-love, who thinks contemptuously of the neighbor in comparison with himself, and esteems him as an enemy unless he shew him marks

of favor, respect him, and treat him with great courtesy. But still more is he actuated by the love of self, who, for such reasons, hates and persecutes the neighbor; and more so still the man who burns with revenge against him, and desires his destruction. Such persons at length come to delight in savage cruelty.

69. The true nature of self-love may be clearly discerned from comparing it with heavenly love. Heavenly love consists in loving, for its own sake, the use or the good which a man ought to perform to the church, to his country, to society, and to his fellow-citizens; but he who loves these for his own sake, loves them no otherwise than he loves his domestics, that is, because they are serviceable to him. Hence it follows, that he who is immersed in self-love, would desire to have the church, his country, society, and his fellow-citizens, to be his servants, rather than that he should serve them; he exalts himself above them, and abases them beneath himself.

70. Moreover, in proportion as any one is influenced by celestial love, which consists in loving offices of usefulness, delighting in the performance of good deeds, and in being affected with joy of heart in thus acting, he is led by the Lord, for in this love the Lord himself is, and from him it has its origin. But on the contrary, so far as any one is influenced by self-love, he is led by himself; and as far as he is so led, he is guided by his own selfhood, which is nothing but evil, being that hereditary evil which disposes man to love himself in preference to God, and the world in preference to heaven.

71. Such also is the nature of self-love, that in proportion as the reins are given to it, that is, so far as external restraints are removed, such as the fear of the law and its penalties, the loss of reputation, of honor, of gain, of office, or of life, it rushes on with such unlimited desire as to grasp at universal dominion, not only over this world, but also over heaven, yea, over God himself; for its aim is boundless. This propensity lurks in the heart of every man who is governed by self-love, although it may not be visible to the eyes of the world, in consequence of the checks and restraints before-mentioned. Besides, when such a character encounters an insuperable obstacle, he waits till it is removed; and hence it is that even he himself is not aware that such a mad and unbounded cupidity lies latent within him. That this, however, is really the case, any one may see who observes the conduct of potentates and kings, who are not subject to such checks, restraints, and insuperable obstacles, and who, so long as success attends their enterprises, rush on, and subjugate provinces and kingdoms, panting after unlimited power and glory. This is still more apparent in the case of those who endeavor to extend their

dominion into heaven, transferring to themselves the divine power of the Lord, and thirsting after something beyond even that.

72. There are two general kinds of dominion, one originating in love towards the neighbor, the other in the love of self; and these are, in essence, directly opposed to each other. He who exercises dominion from the influence of love towards the neighbor, is desirous of promoting the welfare of all, and has no higher delight than that which arises from the performance of works of real utility: this is his love, and the very delight of his heart. The higher such a person is exalted in dignity, the greater is his joy; not, indeed, on account of the dignity itself, but because the sphere of his usefulness is thus enlarged in extent, and rendered more excellent in degree. Such is the dominion that prevails in the heavens. But he who rules under the influence of self-love, has no desire to promote the welfare of any beyond himself and his own connexions. The works of utility which he performs are done for the advancement of his own honor and glory, which he considers as the only objects worthy of his pursuit. Hence, when he serves others, it is only that he may himself be served, honored, and intrusted with dominion; he desires preferment, not for the sake of extending his means of doing good, but that he may obtain pre-eminence and glory, and thus enjoy the delight of his heart.

73. The love of dominion remains also with man after the termination of his life in this world. They who have exercised it from love towards the neighbor, are then intrusted with dominion in the heavens; still, however, it is not they who rule, but the useful offices which they perform, and the goods which they love; and when these rule, the Lord rules. Those, on the contrary, who, during their abode in the world, have exercised dominion from the influence of self-love, have their abode in hell, where they are vile slaves.

74. From what has been said, it may easily be perceived who they are that are influenced by the love of self. Nor is it of any consequence how they appear externally, whether haughty or humble; for the qualities which have been specified exist in the internal man, which the generality of mankind study to conceal, whilst they teach the external to assume the contrary appearance of love for the public good, and for the welfare of the neighbor. This also they do for the sake of self; for they well know that such love has the power of interiorly moving the affections of all men, and that they will be loved and esteemed in proportion as they appear to be under its influence. The reason why that love is possessed of such power is, because heaven enters into it by influx.

75. The evils which predominate in those whose ruling principle is self-love, are, in general, contempt of others, envy, enmity towards those who do not favor their designs, with hostility on that account; also hatreds of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty. Where such evils exist, there is also a contempt of God, and of divine things, that is, of all the good and truth belonging to the church; or if there be any respect shewn to these by such persons, it is in words only, and not from the heart. And as such evils result from the love of self, it is also attended by corresponding falsities from the same source; for falsities are derived from evils.

76. THE LOVE OF THE WORLD consists in desiring to appropriate to ourselves, by every available artifice, the wealth of others; also, in setting the heart on riches, and suffering the world to withdraw our affections from spiritual love, which is love towards the neighbor, consequently, from heaven. They are influenced by the love of the world, who are desirous of appropriating to themselves the property of others by various artifices; they particularly who have recourse to cunning and deceit, esteeming the welfare of the neighbor as of no account whatever. Such persons greedily covet the goods of others; and, when not restrained by the fear of the laws and the loss of reputation, which they regard only for the sake of gain, they deprive others of their possessions, nay, rob and plunder them.

77. The love of the world is not opposed to heavenly love in the same degree that the love of self is, because the evils contained in it are not so great. The love of the world is manifold. There is the love of riches as the means of exaltation to honors; there is the love of honors and dignities as the means of obtaining wealth; there is the love of wealth for various uses with which men are delighted in the world; there is also the love of wealth merely for its own sake, which is the love of misers; and so in other instances. The end for which wealth is desired is called its use, and from the end or use the love derives its quality. The nature of all love is determined by the use to which it is directed; other things serve but as means to promote the end.

78. In short, the love of self and the love of the world are in direct opposition to love of the Lord and love towards the neighbor; wherefore the loves of self and the world are infernal and reign in hell, and constitute hell in man: but love to the Lord and love towards the neighbor are of heavenly origin, and reign in heaven, and constitute heaven in man.

79. From what has now been said it may be clearly seen, that all evils are contained in these loves, and are derived from them; for the evils which were enumerated at n. 75, are com-

mon or general in their nature; and the others, which were not enumerated there, because they are particular evils, are derived and flow from them. Hence it appears that, since man is born into the love of self and of the world, he is born into evils of every description.

80. In order that man may know what evils are, he ought to know their origin; and unless he know what evils are, he cannot know what good is, consequently neither can he know of what quality he himself is; and for this reason these two origins of evil have been here treated of.

FROM THE ARCANA CŒLESTIA.

81. Of *the loves of self and of the world.* As love to the Lord and love towards the neighbor, or charity, constitute heaven, so the love of self and the love of the world, where they reign, constitute hell; and therefore these loves are opposites, n. 2041, 3610, 4225, 4776, 6210, 7366, 7369, 7480, 7490, 8232, 8678, 10455, 10741, 10742, 10743, 10745. That all evils proceed from the loves of self and of the world, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7480, 7488, 8318, 9335, 9348, 10038, 10742. That from the same origin proceed contempt of others, enmity, hatred, revenge, cruelty, and deceit, consequently all evil and all wickedness, n. 6667, 7372, 7373, 7374, 9348, 10038, 10742. That these loves rush on in proportion as the reins are given them, and that self-love aspires to the throne of God, n. 7375, 8678. That self-love and the love of the world are destructive of human society and of heavenly order, n. 2045, 2057. That for the sake of being preserved from the disorders occasioned by these loves, mankind have been obliged to form governments, and subject themselves to the powers thereof, n. 7364, 10160, 10814. That where these loves reign, the good of love and the truth of faith are either rejected, suffocated, or perverted, n. 2041, 7491, 7492, 7643, 8487, 10455, 10743. That in these loves there is not life, but spiritual death, n. 7494, 10731, 10741. The quality of these loves described, n. 1505, 2219, 2363, 2364, 2444, 4221, 4227, 4947, 4949, 5721, 7366 to 7377, 8678. That all cupidity and concupiscence proceed from the love of self and of the world, n. 1668, 8910.

That the loves of self and of the world may serve as means, but not for an end, n. 7377, 7819, 7820. That when man is reformed, those loves are inverted, and serve as means, and not as ends, thus that they are as the soles of the feet, and not as the head, n. 8995, 9210. That with those who are in the love of self and of the world, there is no internal, but only an external, because the internal is shut towards heaven, but the external is open towards the world, n. 10396, 10400, 10409, 10412, 10422, 10424. That they who are in the loves of self and of the world do not know what charity is, what conscience is, and what the life of heaven is, n. 7490. That so far as a man is in the love of self and of the world, so far he does not receive the good and truth of faith which continually flows in with man from the Lord, n. 7491.

That they who are in the loves of self and the world are not bound by internal, but external restraints; and that on the removal thereof they rush into every wickedness, n. 10744, 10745, 10746. That all in the spiritual world turn themselves according to their loves; they who are in love to the Lord and in love towards the neighbor, to the Lord, but those who are in the love of self and in the love of the world turn their backs on the Lord, n. 10130, 10189, 10420, 10742. The quality of the worship in which the love of self prevails, n. 1304, 1306, 1307, 1308, 1321, 1322. That the Lord governs the world by means of the evil, in leading them by their peculiar loves, which have relation to self and the world, n. 6481, 6495. That the evil as well as the good can discharge the duties of offices, and perform uses and goods, because they regard honors and gain as their rewards, for the sake of which they act in an external form like the good, n. 6481, 6495.

That all who are in the hells are in evils and in falses thence derived, originating in self-love and the love of the world, see the work ON HEAVEN AND HELL, n. 551 to 565.

82. *Of the proprium of man, spoken of above at n.* 70, *shewing that it is the love of self and of the world.* That the proprium of man is nothing but dense evil, n. 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2318, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That the proprium of man is his will [principle], n. 4328. That the proprium of man consists in loving himself more than God, and the world more than heaven, and in making his neighbor of no account respectively to himself,—consequently that it is the love of self and of the world, n. 694, 731, 4317, 5660. That not only every evil, but also every false, springs from the proprium of man, and that this false is the false of evil, n. 1047, 10283, 10284, 10286. That the proprium of man is hell with him, n. 694, 8480. And therefore that he who is led by his proprium cannot be saved, n. 10731. That the good which man does from proprium is not good, but that in itself it is evil, because done for the sake of self and for the sake of the world, n. 8478.

That the proprium of man must be separated, in order that the Lord may be able to be present with him, n. 1023, 1044. And that it is actually separated when man is reformed, n. 9334, 9335, 9336, 9452, 9453, 9454, 9938. That this is done by the Lord alone, n. 9445, That man by regeneration receives a heavenly proprium, n. 1937, 1947, 2882, 2883, 2891. That this appears to man as his own proprium, but that it is not his, but the Lord's with him, n. 8497. That they who are in this proprium are in liberty itself, because liberty consists in being led by the Lord, and by his proprium, n. 892, 905, 2872, 2886, 2890, 2891, 2892, 4096, 9586, 9587, 9589, 9590, 9591. That all liberty is from proprium, and its quality according thereto, n. 2880. What is the quality of the heavenly proprium, n. 164, 5660, 8480. How the heavenly proprium is implanted, n. 1712, 1937, 1947.

83. *Of the hereditary [principle] of man, spoken of above. n.* 70 *to* 79, *shewing that it is the love of self and of the world.* That all

men are born into evils of every kind, insomuch that their proprium is nothing but evil, n. 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2308, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That it is on this account that man is to be born again, that is, regenerated, in order that he may receive a new life from the Lord, n. 3701.

That hereditary evils are derived, increased, and accumulated from parents and ancestors in a long backward series, and not from the first man's eating of the tree of knowledge, according to the general belief, n. 313, 494, 2910, 3469, 3701, 4317, 8550. That therefore hereditary evils are at this day more malignant than formerly, n. 2122. That infants who die such, and are brought up in heaven, are from their hereditary [principle], nothing but evils, n. 2307, 2308, 4563. That hence they are of various dispositions and inclinations, n. 2300. That every man's interior evils are from the father, and the exterior from the mother, n. 3701.

That man superadds of himself new evils to such as are hereditary, and that these are called actual evils, n. 8551. That no one suffers punishment in the other life for hereditary evils, but for actual evils, which return, n. 966, 2308. That the more malignant hells are kept separate lest they should operate on the hereditary evils with men and spirits, n. 1667, 8806.

That hereditary evils are those of the love of self and the world, which consist in man's loving himself more than God, and the world more than heaven, and in making his neighbor of no account, n. 994, 4317, 5660. And forasmuch as these evils are contrary to the goods of heaven and to Divine order, that man cannot but be born into mere ignorance, n. 1050, 1902, 1992, 3175. That natural good is connate with some, but that nevertheless it is not good, because prone to all evils and falses; and that that good is not accepted in heaven unless it be made spiritual good, n. 2463, 2464, 2468, 3304, 3408, 3469, 3470, 3508, 3518, 7761.

OF LOVE TOWARDS THE NEIGHBOR, OR CHARITY.

84. Here it shall first be shewn what is meant by the term, Neighbor; as it is the neighbor who is to be loved, and towards whom charity is to be exercised. Unless this point be clearly understood, charity may be exercised indiscriminately towards the evil and the good, and thus become no charity at all; for the evil, from the benefactions they receive, do evil to the neighbor, but the good do good.

85. It is a prevailing opinion at the present day, that every man is to be considered as being equally the neighbor, and that acts of beneficence are to be performed towards every one who needs our assistance. But it is the province of Christian prudence thoroughly to scrutinize the quality of a man's life, and to exercise charity towards him accordingly. The man who is a member of the internal church, exercises his charity in this manner; but he who is of the external church, because he cannot so easily discern things, acts without discrimination.

86. The distinctions of neighbor, which the member of the church ought well to understand, depend on the degree of good which each man possesses. And since all good proceeds from the Lord, the Lord himself is neighbor in the supreme sense of the word, and in the super-eminent degree, and from Him is the origin of this relationship. Hence it follows, that as far as the Lord is resident with any one, so far that man is the neighbor; and because no one receives the Lord, that is, receives good from Him, in exactly the same manner as another does, no one can be the neighbor in the same manner as another is; for all who are in the heavens, and all the good who are on earth, differ from each other as to the degree of their goodness. No two persons ever receive a divine gift that is in all respects one and the same: such gifts must be various, that each may subsist by itself. But all these varieties, consequently all the distinctions which exist in the relationship of neighbor, which depend on the reception of the Lord, that is, on the reception of good from Him, can never be known by any man, nor indeed by any angel, except in a general manner, or with respect to their kinds and species; neither does the Lord require any thing more from the members of His church, than that each should live according to what he knows.

87. Since every one possesses good in a different degree, it follows, that the quality of that good determines in what degree, and in what proportion, any man is to be considered as our neighbor. That this is the case is plain from the Lord's parable concerning the man who fell among thieves, whom, when half dead, the priest, and also the Levite, passed by; but whom the Samaritan, after pouring oil and wine into his wounds, and binding them up, took upon his own beast, brought to an inn, and gave orders that care should be taken of him. This man, because he did good from a principle of genuine charity, is called his neighbor, (Luke x. 29—37): whence it may be known that they who are influenced by good are neighbors; for the oil and wine which the Samaritan poured into the wounds, signifies good and its truth.

88. From what has now been said, it is evident that good, in the universal sense of the word, is the neighbor, because man is the neighbor only according to the quality of the good which he receives from the Lord. And because good itself is the neighbor, so also is love, for all good is from love; consequently, every man is the neighbor according to the quality of the love which he possesses from the Lord.

89. That it is love which constitutes any one the neighbor, and that every man is the neighbor according to the quality of his love, manifestly appears from the case of those who are influenced by the love of self. Such persons acknowledge as neighbor those who love them most, that is, they regard them

as such, so far as they favor their own interests. These they embrace; they treat them with affection, confer on them their favors, and call them their brethren: nay more; because they are evil, they acknowledge them as neighbors in proportion as they love themselves, thus according to the quality and extent of their love. Men of this description deduce the origin of neighbor from self, and for this reason, that love constitutes and determines it. But those who do not love themselves above others, as is the character of all who belong to the kingdom of the Lord, derive the origin of neighbor from Him whom they ought to love supremely, thus from the Lord; and they esteem every one as neighbor according to the quality of his love to the Lord, thus according to his reception of the Lord's love in himself. Hence it is manifest what the members of the church ought to consider as the origin of the relationship of neighbor; and that every one is to be esteemed a neighbor, according to the good which he possesses from the Lord; consequently, that good itself is the neighbor.

90. That this is the case, the Lord also teaches in Matthew, where, speaking of those who had lived in the practice of good works, He says, "that they had given Him to eat, that they had given Him to drink, that they had taken Him in, had clothed Him, had visited Him, and had come to Him when in prison;" and afterwards, where He says, "that inasmuch as they had done these things to the least of His brethren, they had done them to Himself." xxv. 34—40. In these six varieties of good, as understood in the spiritual sense, are comprehended all the particulars in the relationship of neighbor. Hence, also, it is evident, that when good is loved, the Lord Himself is loved; for it is from the Lord that all good proceeds, —He is in it, and is good itself.

91. But not only is man the neighbor in his individual capacity, but also considered collectively, for a less or a greater society, the church, the kingdom of the Lord, and above all, the Lord himself is also the neighbor. These are our neighbor, and to these we are to do good from a principle of love. These also constitute the ascending degrees of this relationship: for a society consisting of many, is the neighbor in a higher degree than an individual; our country is so in a still higher degree; the church in a still higher degree than our country; and, in a degree higher still, the kingdom of the Lord: but in the supreme degree of all, the Lord himself is the neighbor. These degrees of ascent are like the steps of a ladder, at the top of which is the Lord.

92. The reason why a society is the neighbor more than an individual man, is, because it consists of many. Charity must be exercised towards a society in the same manner as towards an individual, namely, according to the quality of the good

which it possesses; consequently, in a manner totally different towards a society of well-disposed persons, from what must be the case towards a society of an opposite character. A society is loved, when its good or welfare is consulted, under the influence of the love of good.

93. Our country is the neighbor more than a society, because it is like a parent; for therein a man is born, and by it he is nourished and protected from injuries. It is our duty to do good to our country from a principle of love according to its necessities, which principally regard the sustenance, and the civil and spiritual life of its inhabitants. The man who loves his country, and does good to it from a principle of benevolence, when he comes into the other life, loves the kingdom of the Lord; for, in that life, the kingdom of the Lord is his country: and he who loves the kingdom of the Lord, loves the Lord himself; for the Lord is all in all in his kingdom.

94. The church is the neighbor more than our country; for he who consults the welfare of the church, provides for the souls, and for the eternal life, of those who dwell in his country. He, therefore, who, from love, provides for the church, loves the neighbor in a superior degree; for he wishes, and earnestly desires, that heaven and the happiness of eternal life may be the portion of others.

95. The kingdom of the Lord is the neighbor in a still higher degree; for his kingdom consists of all who are influenced by good, both on earth and in heaven. Thus the kingdom of the Lord is good, with all its quality, in the aggregate; and when this is loved, the individuals who are in good are loved also.

96. These are the degrees of the relationship of neighbor, and, according to these, love ascends in all who are influenced by the love of the neighbor. But these degrees are degrees of successive order, in which what is prior or superior is to be preferred to what is posterior and inferior. And since the Lord is in the supreme degree, and is to be regarded in each degree as the end to which it tends, he, consequently, is to be loved above all persons, and above all things. Hence it may now be seen, in what manner love to the Lord conjoins itself with love towards the neighbor.

97. It is a common saying, that every man is his own neighbor, that is, that every one 'should first take care of himself; or, in other words, that charity begins at home: but the doctrine of charity teaches in what sense this is to be understood. Every one ought to provide for himself the necessaries of life, such as food, raiment, a place of habitation, and other things which his situation in civil life necessarily requires. And this he ought to do, not only for himself, but also for his family and his dependents; and not for the present time only, but also for the

future. For unless a man provide for himself the necessaries of life, he cannot be in circumstances to exercise charity, being himself in want of all things.

98. In what sense every man ought to consider himself as his own neighbor, may appear from the following comparisons. Every man ought to provide food and raiment for his body; this must be the first object of his care; but then the end in view must be, to have a sound mind in a healthy body. Every man ought also to provide for the necessary requirements of his mind, that is, to store it with such things as will raise it in intelligence and wisdom, and thus qualify him for being of service to his fellow-citizens, to his country, to the church, and thus to the Lord. The man who thus acts, provides for his own spiritual welfare to eternity. Hence it is obvious that the end, whatever it be, is the primary object of attention; for all intermediate objects regard it. The case is similar to that of a man who builds a house: the first thing he does is to lay a solid foundation; and the foundation is laid for the sake of the house, and the house is built for the purpose of being inhabited. But the man who regards himself as his nearest neighbor, resembles him who considers the foundation of his house as the chief end, and not the house itself, as a place of abode: whereas the habitation is the first and ultimate end; and the house, with its foundation, is only a means to that end.

99. The end plainly shews the sense in which a man should consider himself as his own neighbor, and provide for himself in the first instance. If his end be to become richer than others, solely for the sake of riches, of pleasure, or of station, and the like, it is a bad end, and such a man does not love his neighbor, but himself: but if, on the contrary, his end be to procure riches that he may thereby provide for the good of his fellow-citizens, of society in general, of his country, and of the church; as, also, if he procure for himself offices of usefulness for the same purposes, he loves his neighbor. And because every man's first and ultimate end is that which he loves supremely, the end for which he acts is what constitutes the man: for this end is his love.

What has hitherto been said has been confined to the relationship of neighbor; love towards him, or CHARITY, shall now be considered.

100. It is the opinion of many, that charity consists in giving to the poor, in assisting the needy, and in doing good indiscriminately: charity, however, consists in acting with prudence, and with a view to good as the result. He who bestows his bounty on a poor or needy villain, does evil to his neighbor through such a person; for he thus confirms him in evil, and supplies him with the means of doing evil to others. The case is otherwise with him who supplies the wants of the good.

101. But charity embraces operations much more extensive than those which relate to the relief of the poor and needy: it consists in doing what is right in every action of life, and in the faithful performance of our duty in every office. Thus, if a judge administers justice for its own sake, he exercises charity; if he punishes the guilty, and acquits the innocent, he exercises charity; for, in so doing, he promotes the welfare of his fellow-citizens, and of his country. The Christian minister, again, who teaches truth, and leads the people of his charge to good, for the sake of truth and of good, exercises charity: but he who does such things from selfish and worldly motives, does not exercise charity, for he does not love his neighbor, but only himself.

102. The case is similar in all other instances, whether in private or in public life; as with the behavior of children to their parents, and of parents to their children; of servants to their masters, and of masters to their servants; of subjects to their king, and of kings to their subjects. In all these cases, whoever performs his duty from a principle of duty, and does what is just from a principle of justice, exercises charity.

103. The reason why these things are included in the love of the neighbor, or charity, is, because, as was said above, every individual man is the neighbor, although in a different manner; a society, whether great or small, is the neighbor more than an individual; our country, more than a society; the kingdom of the Lord more than our country; and the Lord himself above all: and, in the universal sense, good, which proceeds from the Lord; consequently, also, sincerity and justice. The man, therefore, who does good of any kind, for its own sake, and who acts sincerely and justly for the sake of sincerity and justice, loves the neighbor, and exercises charity; for he acts from the love of good, sincerity, and justice; and, consequently, from love to those in whom good, sincerity, and justice dwell.

104. Charity, therefore, is an internal affection, from which man is desirous to do good, and to do so without the hope of remuneration; the delight of his life consisting in thus acting. Those who do good from this internal affection, are influenced by charity in all that they think and say, desire and practise. It may be said, that a man, or an angel, is, as to his interiors, charity itself, when he makes good to be the neighbor. So wide is the sphere of operation which charity embraces.

105. Those who propose to themselves the love of self and the world as the end of their actions, cannot, in any respect, be influenced by charity. They do not even know what charity is, and are utterly at a loss to comprehend how the desire of benefiting their neighbor, and performing acts of kindness to him, without a view to reward, should constitute heaven in

man; and that there is inherent in such affection a degree of felicity equal to that experienced by the angels in heaven, which is ineffable. The reason is, that they imagine, that if they were to be deprived of the pleasure arising from honors and riches, they should experience joy no more: whereas it is only when such prospects are abandoned, that heavenly joy, which infinitely transcends all other, commences.

FROM THE ARCANA CŒLESTIA.

106. That heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual; the love prevailing in the celestial kingdom is love to the Lord, and is called celestial love; and the love prevailing in the spiritual kingdom is love towards the neighbor, or charity, and is called spiritual love, n. 3325, 3653, 7257, 9002, 9833, 9961. That heaven is thus distinguished, see the work On Heaven and Hell, n. 20 to 28; and that the divine [principle] of the Lord in the heavens is love to Him, and charity towards the neighbor, n. 13 to 19, in the same.

That it cannot be known what good is and what truth is, unless it be known what love to the Lord and love towards the neighbor are, because all good is of love, and all truth is of good, n. 7255, 7366. That to know truths, to will truths, and to be affected with them for truths' sake, that is, because they are truths, is charity, n. 3876, 3877. That charity consists in an internal affection of doing truth, and not in an external affection without an internal one, n. 2430, 2442, 3776, 4899, 4956, 8033. Thus that charity consists in performing uses for the sake of uses, n. 7038, 8253. That charity is the spiritual life of man, n. 7081. That the whole Word is the doctrine of love and charity, n. 6632, 7262. That it is unknown at this day what charity is, n. 2417, 3398, 4776, 6632. That nevertheless man may know from the light of his own reason, that love and charity constitute man, n. 3957, 6273. Also that good and truth accord together, and that one is of the other, and so also love and faith, n. 7627.

That the Lord is the neighbor in the supreme sense, because He is to be loved above all things; and hence that all is the neighbor which is from Him, and in which He is,—thus that good and truth are, n. 2425, 3419, 6706, 6819, 6823, 8124. That the distinction of neighbor is according to the quality of good, thus according to the presence of the Lord, n. 6707, 6708, 6709, 6710. That every man and every society, also our country and the church, and, in a universal sense, the kingdom of the Lord, are the neighbor, and that to do good to them according to the quality of their state from a love of good, is to love the neighbor; thus that the neighbor is their good, which is to be consulted, n. 6818 to 6824, 8123. That civil good, which is justice, and moral good, which is the good of life in society, and is called sincerity, are also the neighbor, n. 2915, 4730, 8120, 8121, 8122. That to love the neighbor does not consist in loving his person, but in loving that with him from which he is, consequently good and truth, n. 5025, 10336. That they who love the person, and not that which is with him from which he is, love evil as well as good, n. 3820. And that they do good to the evil as well as to the good, when nevertheless doing good to the evil is doing evil to the good, which is not loving the neighbor, n. 3820, 6703, 8120. That the judge who punishes the evil that they may be amended, and that the good may not be contaminated by them, loves the neighbor, n. 3820, 8120, 8121.

That to love the neighbor is to do what is good, just, and right, in every work and in every office, n. 8120, 8121, 8122. Hence that charity towards the neighbor extends itself to every particular which man thinks, wills, and does, n. 8124. That to do what is good and true is to love the neighbor, n. 10310, 10336. That they who do this love the Lord, who in the supreme sense is the neighbor, n. 9212. That a life of charity is a life according to the commandments of the Lord; and that to live according to divine truths is to love the Lord, n. 10143, 10153, 10310, 10578, 10648.

That genuine charity is not meritorious, n. 2340, 2373, 2400, 3887, 6388 to 6393. Inasmuch as it is from internal affection, consequently from the delight of the life of doing good, n. 2373, 2400, 3887, 6388, 6393. That they who separate faith from charity, in another life hold faith and the good works which they have done in an external form as meritorious, n. 2373. That they who are in evils from the love of self or the love of the world, know not what it is to do good without a view to reward; of consequence they know not what that charity is which is not meritorious, n. 8037.

That the doctrine of the ancient church was the doctrine of life, which is the doctrine of charity, n. 2487, 2385, 3419, 3420, 4844, 6628. That thence they had intelligence and wisdom, n. 2417, 6629, 7259 to 7262. That intelligence and wisdom increase immensely in the other life with those who have lived a life of charity in the world, n. 1941, 5859. That the Lord flows in with divine truth into charity, because into the essential life of man, n. 2363. That the man with whom charity and faith are conjoined is like a garden; but like a desert when they are not conjoined, n. 7626. That man recedes from wisdom in proportion as he recedes from charity; and that they who are not in charity, are in ignorance concerning divine truths, however wise they think themselves, n. 2416, 2435. That the angelic life consists in performing the goods of charity, which are uses, n. 454. That the spiritual angels, who are they that are in the good of charity, are forms of charity. n. 553, 3804, 4735.

That all spiritual truths regard charity as their beginning and end, n. 4353. That the doctrinals of the church are of no avail, unless they regard charity as their end, n. 2049, 2116.

That the presence of the Lord with men and angels is according to their state of love and charity, n. 649, 904. That charity is the image of God, n. 1013. That love to the Lord, consequently the Lord, is within charity, although man does not know it, n. 2227, 5066, 5067. That they who live a life of charity are accepted as citizens both in the world and in heaven, n. 1121. That the good of charity is not to be violated, n. 2359.

That they who are not in charity cannot acknowledge and worship the Lord except from hypocrisy, n. 2132, 4424, 9833. That the forms of hatred and of charity cannot exist together, n. 1860.

107. To the above shall be added some particulars concerning the doctrine of love to the Lord, and the doctrine of charity, as it was held by the ancients who constituted the church of those times; in order that the former quality of that doctrine, which at this day exists no longer, may be known. The particulars are extracted from the ARCANA CŒLESTIA, n. 7257 to 7263.

The good which belongs to love to the Lord, is called celestial; and the good which belongs to love towards the neighbor, or charity, is called spiritual good. The angels of the inmost or third heaven, are in the good of love to the Lord, being called celestial angels; but the angels of the middle or second heaven, are in the good of love towards the neighbor, being called spiritual angels.

The doctrine of celestial good, which is that of love to the Lord, is of most wide extent, and at the same time most full of arcana; being the doctrine of the angels of the inmost or third heaven, which is such, that if it were delivered from their mouths, scarcely a thousandth part of it would be understood: the things also which it contains are ineffable. This doctrine is contained in the inmost sense of the Word; but the doctrine of spiritual love, in the internal sense.

The doctrine of spiritual good, which is that of love towards the neighbor, is also of wide extent and full of arcana, but much less so than the doctrine of celestial good, which is that of love to the Lord. That the doctrine of love towards the neighbor, or charity, is of wide extent, may appear from the fact, that it reaches to all the things which man thinks and wills, consequently to all which he speaks and acts, even to the most minute particulars; and also from the fact, that the same charity does not exist with two different persons, and that no two persons are alike the neighbor.

As the doctrine of charity was so extensive, therefore the ancients with whom it was the very doctrine of the church, distinguished charity towards the neighbor into several classes, which they again subdivided, and gave names to each class, and taught how charity was to be exercised towards those who are in one class, and towards those who are in another; and thus they reduced the doctrine and the exercises of charity into order, that they might distinctly fall under the view of the understanding.

The names which they gave to those towards whom they were to exercise charity were several; some they called the BLIND, some the LAME, some the MAIMED, some the POOR, some the MISERABLE and AFFLICTED, some the FATHERLESS, some WIDOWS; but in general they called them, the HUNGRY, to whom they should give to eat, the THIRSTY, to whom they should give to drink, STRANGERS, whom they should take in, the NAKED, whom they should clothe, the SICK, whom they should visit, and the BOUND IN PRISON, to whom they should come.

These names were given from heaven to the ancients who belonged to the church, and by those who were so named they understood those who were spiritually such. Their doctrine of charity not only taught who these were, but also the quality of the charity to be exercised towards each: hence it is, that the same names are in the Word, and signify those who are such in a spiritual sense. The Word in itself is nothing but the doctrine of love to the Lord, and of charity towards the neighbor, as the Lord teaches; *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.* Matt. xxii. 35, 36, 37, 38. The law and the prophets are the whole Word.

The reason why those same names are in the Word, is, in order that the Word, which is in itself spiritual, might, in its ultimate, be natural; and because they who are in external worship are to exercise charity towards such as are so named; and they who are in internal worship towards such spiritually understood; thus that the simple might understand and do the Word in simplicity, and the wise, in wisdom; also, that the simple, by the externals of charity, might be initiated into its internals.

OF FAITH.

108. It is impossible for any one to know the essence of faith, unless he know the essence of charity; because where there is no charity, there is no faith: for charity and faith form a one, like good and truth. What a man loves or holds dear, he esteems good; and what he believes, he esteems true: whence it is manifest that there is a similar oneness between charity and faith, as there is between good and truth. The nature of their union may be clearly seen from what has been said above concerning GOOD and TRUTH.

109. The oneness existing between charity and faith is also similar to that between the will and understanding in man, for these two faculties are the respective receptacles of good and truth, the will receiving good, and the understanding, truth; thus, also, these two faculties receive charity and faith, for good belongs to charity, and truth to faith. Every one knows that charity and faith reside with man, and in man; and, since this is the case, they must reside in his will and understanding; for therein and thence is all the life of man. Man, it is true, is also endowed with memory; but this is only the outer court, where those things which are to enter into the understanding and the will are collected together. Hence, it is evident, there is a union, or oneness, of faith and charity, like that of the will and understanding; the nature of which union may be understood from what has been said above on the WILL and UNDERSTANDING.

110. Charity conjoins itself with faith in man, when he wills what he knows and perceives; to will has relation to charity;—to know and perceive to faith. Faith enters man, and

becomes his own, when he wills and loves what he knows and perceives; but unless this be the case it remains without him.

111. Faith is not in reality faith in man, unless it become spiritual, and it does not become spiritual unless it belong to his love; and it may be said to belong to his love when man embodies truth and good in his life, that is, when he lives according to those things which are commanded in the Word.

112. Faith is the affection of truth arising from willing truth purely for its own sake; and to will truth for its own sake is the true spiritual principle of man: being entirely distinct from the natural principle, which consists in willing truth, not for the sake of truth, but for the sake of personal glory, reputation, or gain. To will truth abstractedly from such motives is spiritual, because it is from a divine origin. Whatever proceeds from a divine origin is spiritual; and this is conjoined to man by love; for love is spiritual conjunction.

113. Man may know, think, and understand much, but when he is left to solitary reflection, he rejects from himself everything that is not in accordance with his ruling love. Hence also he rejects such things after the life of the body, when he lives as a spirit: that alone remains in the spirit of man which has entered into his love; all other things, after death, are regarded by him as foreign, and are cast out, because they belong not to his love. It is said that this takes place with the spirit of man, because, after the dissolution of the body, man lives a spirit.

114. Some idea may be formed of the good of charity, and the truth of faith, from the light and heat of the sun. When the light which proceeds from the sun is conjoined with the heat, as in the spring and summer, all the productions of the earth germinate and flourish; but when there is no heat in the light, as in the time of winter, all the productions of the earth become torpid and die. Just so it is with the truth of faith, which is spiritual light, and with love, which is spiritual heat. Hence, then, a correct idea may be formed of the state of every man who is a member of the church, and also of his quality when his faith is conjoined to charity, and when his faith is separated from charity: in the former case he resembles a garden and a paradise; in the latter, a desert, or a land covered with snow.

115. The confidence or trust, which is said to arise from faith, and which is called essential saving faith, is not spiritual confidence, or trust, but merely natural, when it is from faith alone. Spiritual confidence or trust has its essence and life from the good of love, but not from faith separate from that good. The confidence of faith separate from good is dead; on which account true confidence is impossible for those who live in the practice of evil; neither is that confidence which leads to

the expectation of obtaining salvation on account of the Lord's merit with the Father, whatever may have been the nature of a man's life, a confidence founded on truth. All who possess spiritual faith, have a confidence that they shall be saved by the Lord; for they believe that the Lord came into the world to give eternal life to those who believe in Him, and who live according to the precepts which He taught;—that He regenerates them, and renders them meet for heaven;—and that He alone effects this, from pure mercy, and without the aid of man.

116. To believe those things which are taught in the Word, or which are enforced by the doctrine of the church, and not, at the same time, to live according to them, appears, indeed, as if it were faith, and by such faith some suppose they are saved; but by this alone no one can be saved; for it is merely persuasive faith, the real nature of which shall now be explained.

117. Faith is persuasive, when the Word and the doctrine of the church are believed and loved, not for the sake of truth and a life according to it, but for the sake of gain, of honor, and reputation for learning, as ends; wherefore, they who entertain this faith, do not look to the Lord and to heaven, but to themselves and the world. Those who aspire after great things in the world, and are covetous of extensive possessions, are under a stronger persuasion of the truth of what is taught by the church, than those whose aims are more humble, and whose desires are more moderate. The reason is, that the former regard the doctrine of the church only as the means of attaining their own ends; and in proportion as the ends are coveted, the means are loved, and are also believed. But the real case stands thus. So far as men are inflamed by the love of self and the world, and from such excitement speak, preach, and act, they are under the influence of the above mentioned persuasion, and they know no otherwise than that all is reality; but when the ardor of those affections has abated, or is removed, they believe but little, and oftentimes, nothing at all. From this it is evident, that persuasive faith is the faith of the lips only, and not of the heart, and that in itself it is no faith.

118. Those who possess persuasive faith do not know from any internal enlightenment whether what they teach be true or false; neither, indeed, do they care, provided it be believed by the vulgar; for they have no affection of truth for its own sake; and hence they abandon their faith, whenever they are deprived of honor and gain, excepting when their reputation is in danger of being injured. Persuasive faith does not exist internally with man, but stands without, in the memory only, whence it is taken whenever it is required to be taught. On this account, both that faith and the truths belonging to it are dissipated after death; for then there remains only so much of

faith as is within man, that is, as is rooted in good, and has thus become a part of the life.

119. Those who have only this persuasive faith are described by the Lord in the gospel by Matthew, where He says: *Many will say to Me, in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me ye that work iniquity.* chap. vii. 22, 23. Also in Luke: *Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity.* chap. xiii. 26, 27. The same persons are understood also by the five foolish virgins who had no oil in their lamps, and who are thus described in Matthew: *Afterwards came also the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily, I say unto you, I know you not.* chap. xxv. 11, 12. Oil in lamps, signifies the good of love in faith.

FROM THE ARCANA CŒLESTIA.

120. THAT they who do not know that all things in the universe have relation to TRUTH and GOOD, and to the conjunction of both, that anything may be produced, do not know that all things of the church have relation to FAITH and LOVE, and to the conjunction of both, that the church may be in man, n. 7752 to 7762, 9186, 9224. That all things in the universe which are according to divine order have relation to good and truth, and to their conjunction, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. That truths are of faith, and goods are of love, n. 4353, 4997, 7178, 10367. This is the reason that good and truth have been treated of in this doctrine; wherefore from what has been adduced, conclusions may be drawn respecting faith and love; and it may be known what their quality is when they are conjoined, and what it is when they are not conjoined, by putting love in the place of good, and faith in the place of truth, and making applications accordingly.

That they who do not know that all and singular things in man have relation to the UNDERSTANDING and WILL, and to the conjunction of both, in order that man may be man, do not know clearly that all things of the church have relation to FAITH and LOVE, and to the conjunction of both, in order that the church may be with man, n. 2231, 7752, 7753, 7754, 9224, 9995, 10122. That man has two faculties, the understanding and the will, n. 641, 803, 3623, 3939. That the understanding is designed for receiving truths, consequently the things of faith; and the will for receiving goods, consequently the things of love, n. 9300, 9930, 10064. This is the reason why the will and understanding have been also treated of in this doctrine; for from what has been adduced, conclusions may be drawn respecting faith and love, and it may be known what their quality is when they are conjoined, and what it is when they are not conjoined, by considering love as in the will, and faith as in the understanding.

That they who do not know that man has an internal and an external, or an INTERNAL and EXTERNAL MAN, and that all things of heaven have relation to the internal man, and all things of the world to the external, and that their conjunction is like the conjunction of the spiritual world and the natural world, do not know what SPIRITUAL FAITH and SPIRITUAL LOVE are, n. 4392, 5132, 8610. That there is an internal and an external man, and that the internal is the spiritual man, and the external the natural, n. 978, 1015, 4459, 6309, 9701 to 9709. That faith is so far spiritual, consequently so far faith, as it is in the internal man; and love likewise, n. 1504, 3987, 8444. And that so far as the truths which are of faith are loved, so far they become spiritual, n. 1594, 3987. This is the reason why the internal and external man have been treated of, for from what has been adduced, conclusions may be drawn respecting faith and love, what their quality is when they are spiritual, and what, when they are not spiritual; consequently how far they are of the church, and how far they are not of the church.

121. That faith separate from love or charity is like the light of winter, in which all things on earth are torpid, and no harvests, fruits, or flowers, are produced; but that faith with love or charity is like the light of spring and summer, in which all things flourish and are produced, n. 2231, 3146, 3412, 3413. That the wintry light of faith separate from charity is changed into thick darkness when light from heaven flows in; and that they who are in that faith then come into blindness and stupidity, n. 3412, 3413. That they who separate faith from charity, in doctrine and life, are in darkness, consequently in ignorance of truth, and in falses, for these are darkness, n. 9186. That they cast themselves into falses, and into evils thence, n. 3325, 8094. The errors and falses into which they cast themselves, n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224. That the Word is shut to them, n. 3773, 4783, 8780. That they do not see or attend to all those things which the Lord so often spake concerning love and charity, and concerning their fruits, or goods in act, concerning which, n. 1017, 3416. That neither do they know what good is, nor consequently what celestial love is, nor what charity is, n. 2507, 3603, 4126, 9995.

That faith separate from charity is no faith, n. 654, 724, 1162, 1176, 2049, 2116, 2340, 2349, 2419, 3849, 3868, 6348, 7039, 7842, 9782. That such a faith perishes in the other life, n. 2228, 5820. That when faith alone is assumed as a principle, truths are contaminated by the falsehood of the principle, n. 2433. That such persons do not suffer themselves to be persuaded, because it is against their principle, n. 2385. That doctrinals concerning faith alone destroy charity, n. 6353, 8094. That they who separate faith from charity were represented by Cain, by Ham, by Reuben, by the firstborn of the Egyptians, and by the Philistines, n. 3325, 7097, 7317, 8093. That they who make faith alone saving, excuse a life of evil, and that they who are in a life of evil have no faith, because they have no charity, n. 3865, 7766, 7778, 7790, 7950, 8094.

That they are inwardly in the falses of their own evil, although they do not know it, n. 7790, 7950. That therefore good cannot be conjoined to them, n. 8981, 8983. That in the other life they are against good, and against those who are in good, n. 7097, 7127, 7317, 7502, 7945, 8096, 8313. That those who are simple in heart and yet wise, know what the good of life is, thus what charity is, but not what faith separate is, n. 4741, 4754.

That all things of the church have relation to good and truth, consequently to charity and faith, n. 7752, 7753, 7754. That the church is not with man before truths are implanted in his life, and thus become the good of charity, n. 3310. That charity constitutes the church, and not faith separate from charity, n. 809, 916, 1798, 1799, 1834, 1844. That the internal of the church is charity, n. 1899, 7755. Hence that there is no church where there is no charity, n. 4766, 5826. That the church would be one if all were regarded from charity, although men might differ as to the doctrinals of faith and the rituals of worship, n. 1286, 1316, 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3451. How much of good would be in the church if charity were regarded in the first place, and faith in the second, n. 6269, 6272. That every church begins from charity, but in process of time turns aside to faith, and at length to faith alone, n. 1834, 1835, 2231, 4683, 8094. That there is no faith at the last time of the church, because there is no charity, n. 1843. That the worship of the Lord consists in a life of charity, n. 8254, 8256. That the quality of the worship is according to the quality of the charity, n. 2190. That the men of the external church have an internal if they are in charity, n. 1100, 1102, 1151, 1153. That the doctrine of the ancient churches was the doctrine of life, which is the doctrine of charity, and not the doctrine of faith separate, n. 2417, 2385, 3419, 3420, 4844, 6628, 7259 to 7262.

That the Lord inseminates and implants truth in the good of charity when he regenerates man, n. 2663, 2189, 3310. That otherwise the seed, which is the truth of faith, cannot take root, n. 880. That then goods and truths increase, according to the quality and quantity of the charity received, n. 1016. That the light of a regenerate person is not from faith, but from charity by faith, n. 854. That the truths of faith, when man is regenerated, enter with the delight of affection, because he loves to do them, and that they are reproduced with the same affection, because the truths and the affection cohere, n. 2484, 2487, 3040, 3066, 3074, 3336, 4018, 5893.

That they who live in love to the Lord, and in charity towards the neighbor, lose nothing to eternity, because conjoined to the Lord; but that it is otherwise with those who are in separate faith, n. 7506, 7507. That man remains such as is his life of charity, not such as his separate faith, n. 8256. That all the states of delight of those who have lived in charity, return in the other life, and increase immensely, n. 823. That heavenly blessedness flows from the Lord into charity, because into the very life of man; but not into faith without charity, n. 2363. That in heaven all are regarded from charity, and none from separate faith, n. 1258, 1394. That all are associated in the heavens according to their loves, n. 7085. That no one is admitted into heaven by thinking, but by willing good, n. 2401, 3459.

That unless doing good is conjoined with willing good and with thinking good, there is no salvation, neither any conjunction of the internal man with the external, n. 3987. That the Lord, and faith in him, are received by no others in the other life, than those who are in charity, n. 2340.

That good is in a perpetual desire and consequent endeavor of conjoining itself with truths, and charity with faith, n. 9206, 9207, 9495. That the good of charity acknowledges its own truth of faith, and the truth of faith its own good of charity, n. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5407, 5835, 9637. That hence there is a conjunction of the truth of faith and good of charity, concerning which, n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623 to 7627, 7752 to 7762, 8530, 9258, 10555. That their conjunction is like a marriage, n. 1094, 2173, 2503. That the law of marriage is that two be one, according to the Word of the Lord, n. 10130, 10168, 10169. So also faith and charity, n. 1094, 2173, 2503. That therefore faith which is faith, is, as to its essence, charity, n. 2228, 2839, 3180, 9783. That as good is the esse of a thing, and truth the existere thence, so also is charity the esse of a church, and faith the existere thence, n. 3409, 3180, 4574, 5002, 9144. That the truth of faith lives from the good of charity, consequently, that a life according to the truths of faith is charity, n. 1589, 1947, 2579, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729. That faith cannot exist but in charity, and if not in charity, that there is no good in faith, n. 2261, 4368. That faith is not alive with man when he only knows and thinks the things of faith, but when he wills them, and from will does them, n. 9224.

That there is no salvation by faith, but by a life according to the truths of faith, which life is charity, n. 379, 389, 2228, 4663, 4721. That they are saved who think from the doctrine of their church that faith alone saves, if they do what is just for the sake of justice, and good for the sake of good, for thus they are in charity notwithstanding, n. 2442, 3242, 3459, 3463, 7506, 7507. That if a mere cogitative faith could save, all would be saved, n. 2364, 10659. That charity constitutes heaven with man, and not faith without it, n. 3815, 3513, 3584, 9832, 10714, 10715, 10721, 10724. That in heaven all are regarded from charity, and not from faith, n. 1258, 1394, 2364, 4802. That the conjunction of the Lord with man is not by faith, but by a life according to the truths of faith, n. 9380, 10143, 10153, 10310, 10578, 10645, 10648. That the Lord is the tree of life, the goods of charity the fruits, and faith the leaves, n. 3427, 9337. That faith is the lesser luminary, and good the larger, n. 30 to 38.

That the angels of the Lord's celestial kingdom do not know what faith is, so that they do not even name it, but that the angels of the Lord's spiritual kingdom speak of faith, because they reason concerning truths, n. 202, 203, 337, 2215, 3246, 4448, 9166, 10786. That the angels of the Lord's celestial kingdom say only, yea, yea, or nay, nay, but that the angels of the Lord's spiritual kingdom reason whether it be so or not so, when there is discourse concerning spiritual truths, which are of faith, n. 2715, 3246, 4448, 9166, 10786, where the Lord's words are explained, *Let your discourse be yea, yea, nay, nay; what is beyond these is from evil.* Matt. v. 37. The reason why the celestial angels are such, is, because they admit the truths of faith immediately into their lives, and do not deposit them first in the memory, as the spiritual angels do; and hence the celestial angels are in the perception of all things of faith, n. 202, 585, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 5113, 5897, 6367, 7680, 7877, 1521, 8780, 9935, 9995, 10124.

That trust or confidence, which in an eminent sense is called saving faith, exists with those only who are in good as to life, consequently, with those who are in charity, n. 2982, 4352, 4683, 4689, 7762, 8240, 9239 to 9245. That few know what that confidence is, n. 3868, 4352.

What difference there is between believing those things which are from God, and believing in God, n. 9239, 9243. That it is one thing to know, another to acknowledge, and another to have faith, n. 896, 4319, 5664. That there are scientifics of faith, rationals of faith, and spirituals of faith, n. 2504, 8076. That the first thing is the acknowledgment of the Lord, n. 10083. That all which flows in with man from the Lord is good, n. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904, 6193, 7643, 9128.

That there is a persuasive faith, which nevertheless is no faith, n. 2340, 2682, 2689, 3417, 3865, 8148.

That it appears from various reasonings as though faith were prior to charity, but that this is a fallacy, n. 3324. That it may be known from the light of reason, that good, consequently charity, is in the first place, and truth, consequently faith, in the second, n. 6273. That good, or charity, is actually in the first place, or is the first principle of the church, and truth, or faith, is in the second place, or is the second principle of the church, although it appears otherwise, n. 3324, 3325, 3330, 3336, 3494, 3589, 3548, 3556, 3570, 3576, 3603, 3701, 3995, 4337, 4610, 4925, 4926, 4928, 4930, 5351, 6256, 6269, 6272, 6273, 8042, 8080, 10110. That the ancients disputed concerning the first principle or first-begotten of the church, whether it be faith or whether it be charity, n. 367, 2435, 3324.

122. That the twelve disciples of the Lord represented the church as to all things of faith and charity in the complex, as did also the twelve tribes of Israel, n. 2129, 3354, 3488, 3858, 6397. That Peter, James, and John represented faith, charity, and the goods of charity in their order, n. 3750. That Peter represented faith, n. 4738, 6000, 6073, 6344, 10087, 10580; and that John represented the goods of charity, see the preface to the 18th and 22nd chapters of Genesis. That there would be no faith in the Lord, because no charity, in the last time of the church, was represented by Peter's thrice denying the Lord before the cock crew the third time; for Peter there, in a representative sense, is faith, n. 6000, 6073. That cock-crowing, as well as twilight, signifies in the Word the last time of the church, n. 10134. And that three or thrice, signify what is complete to the end, n. 2788, 4495, 5159, 5198, 10127. The like is signified by the Lord's saying to Peter, when Peter saw John follow the Lord, *What is it to thee, Peter? follow thou me, John ;* for Peter said of John, *What* [*is*] *this* [*man*] *?* John xxi. 21, 22; n. 10087. That John lay on the breast of the Lord, because he represented the good of charity, n. 3934, 10081. That the good of charity constitutes the church, is also signified by the

words of the Lord from the cross to John: *Jesus saw his mother, and the disciple whom he loved, who stood by, and he said to his mother, Woman, behold thy son; and he said to that disciple, behold thy mother; and from that hour that disciple took her to himself.* John xix. 26, 27. John signifies the good of charity, and woman and mother, the church; and the whole passage signifies that the church will be where the good of charity is; that woman in the Word means the church, see n. 252, 253, 749, 770, 3160, 6014, 7337, 8994. And likewise mother, n. 289, 2691, 2717, 3703, 4257, 5580, 8897, 10490. That all the names of persons and places in the Word signify things abstractedly from them, n. 768, 1888, 4310, 4442, 10329.

OF PIETY.

123. MANY believe that spiritual life, or the life which leads to heaven, consists in *piety*, in *external sanctity*, and the *renunciation of the world:* yet piety without charity, external without internal sanctity, and a renunciation of the world without a life in the world, do not constitute spiritual life. Life truly spiritual consists in piety from charity; in external sanctity from internal sanctity; and in a renunciation of the world during a life in the world.

124. Piety consists in thinking and speaking piously; in devoting much time to prayer; in behaving with becoming humility during that time; in frequenting places of public worship, and attending devoutly to the discourses delivered there; in receiving the sacrament of the holy supper frequently every year; and in a due observance of the various other parts of divine worship, according to the appointments of the church. But the life of charity consists in cultivating good will towards the neighbor, and endeavoring to promote his interest; in being guided in all our actions by justice and equity, good and truth, and in this manner discharging every duty; in one word, the life of charity consists in the performance of uses. Divine worship primarily consists in the life of charity, and secondarily in that of piety; he, therefore, who separates the one from the other, that is, who lives in the practice of piety, and not at the same time in the exercise of charity, does not worship God. He thinks, indeed, of God, yet not from God, but from himself: he thinks of himself continually, and not at all of the neighbor; and even if he does think of the neighbor, it is with disesteem, unless he be like himself. He likewise thinks of heaven as a reward, and he entertains in his mind the idea of merit, and also the love of self, together with a contempt or neglect of uses, and thus of the neighbor; while at the same time he trusts in himself that he is blameless. Hence it may be seen, that the life of piety, separate from the life of charity,

is not the spiritual life which is essential to divine worship. See Matt. vi. 7, 8.

125. External sanctity is like external piety, and is not holy with man, unless his internal be holy; for the quality of man's internal determines that of his external, since the latter proceeds from the former, as action from its cause: external sanctity, therefore, without internal, is natural and not spiritual. Hence it is that external sanctity is found with the evil as well as with the good; and they who place the whole of divine worship in it, are, for the most part, extremely ignorant; that is, they are destitute of the knowledge of good and truth, which yet form the real sanctities that are to be known, believed, and loved, because they are from God, and God is in them. Internal sanctity, therefore, consists in loving good and truth, justice and sincerity, for their own sakes. So far also as man thus loves these, so far he is spiritual, and his worship is spiritual; because so far he is desirous of knowing them and of doing them: but so far as he does not thus love them, he is natural, and his worship is natural; and so far he is unwilling either to know them or to do them. External worship, without internal, may be compared to the life of the respiration without the life of the heart; but external worship arising from internal, may be compared to the life of the respiration conjoined to the life of the heart.

126. As regards a renunciation of the world: it is the opinion of many, that to renounce the world, and to live in the spirit and not in the flesh, means to reject all worldly concerns, especially riches and honors; to be continually engaged in pious meditation on God, on salvation, and on eternal life; to devote one's whole life to prayer, to the reading of the Word, and the perusal of pious books; and to suffer self-inflicted pain. This, however, is not what is meant by renouncing the world. To renounce the world is to love God and to love the neighbor; and a man loves God when he lives according to his commandments; and he loves the neighbor when he performs uses. In order therefore that man may receive the life of heaven, it is necessary that he should live in the world, and engage in the various offices and businesses of life. A life of abstraction from secular concerns is a life of thought and faith separate from a life of love and charity; and in such a life, the principle which prompts man to desire and to promote the good of the neighbor, must necessarily perish. When this is the case, the spiritual life becomes like a house without a foundation, which either gradually sinks to the ground, or becomes full of clefts and chinks, or totters till it falls.

127. That to do good is to worship the Lord, appears from the words of the Lord Himself: *Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a*

wise man who built his house upon a rock.—And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand. Matt. vii. 24, 27; Luke vi. 47, 48, 49.

128. From these particulars it may be clearly seen, that a life of piety is valuable, and is acceptable to the Lord, so far as a life of charity is conjoined with it; for this is the primary, and such as the quality of this is, such is that of the former. Also, that external sanctity is of value, and is acceptable to the Lord, so far as it proceeds from internal sanctity; for such as the quality of this is, such is that of the former. And also, that the renunciation of the world is of value, and is acceptable to the Lord, so far as it is practised in the world; for they renounce the world who remove the love of self and the world, and act justly and sincerely in every office, in every business, and in every work, from an interior, thus from a heavenly origin; which origin dwells in a man's life when he acts rightly, sincerely, and justly, because it is according to the divine laws.

FROM THE ARCANA CŒLESTIA.

129. THAT a life of piety without a life of charity, is of no avail [to salvation], but when united therewith conduces to it, n. 8252, *et seq*. That external sanctity without internal sanctity is not holy, n. 2190, 10177. Of the quality of those in another life, who have lived in external sanctity, and not from internal sanctity, n. 951, 952.

That there is an internal and external of the church, n. 1098. That there is internal worship and external worship, and the quality of each, n. 1083, 1098, 1100, 1151, 1153. That internals are what constitute worship, n. 1175. That external worship without internal, is no worship, n. 1094, 7724. That there is an internal in worship, if man's life is a life of charity, n, 1100, 1151, 1153. That man is in true worship when he is in love and charity, that is, when he is in good of life, n. 1618, 7724, 10242. That the quality of worship is according to good, n. 2190. That essential worship consists in a life according to the precepts of the church derived from the Word, n. 7884, 9921, 10143, 10153, 10195, 10645.

That true worship is from the Lord with man, not from man himself, n. 10203, 10299. That the Lord desires worship from man for the sake of man's salvation, and not for the sake of his own glory, n. 4593, 8263, 10646. That man believes that the Lord desires worship for the sake of glory; but that they who thus believe know not what divine glory is, nor that it consists in the salvation of the human race, which man partakes of, when he attributes nothing to himself, and when he removes his proprium by humiliation; because the Divine is then first able to flow in, n. 4347, 4593, 5957, 7550, 8263, 10646. That humiliation of heart with man exists from an acknowledgment of himself, which is, that he is nothing but evil, and that he can do nothing from himself; and from a consequent acknowledgment of the Lord, which is, that nothing but good is from the Lord, and that he can do all things, n. 2327, 3994, 7478. That the Divine cannot flow in except into a humble heart, since so far as man is in humiliation, so far he is absent from his proprium, and of consequence from the love of self, n. 3994, 4347, 5957. Hence that the Lord does not desire humiliation for his own sake, but for man's sake, that man may be in a state for receiving the Divine, n. 4357, 5957. That worship is not worship without humiliation, n. 2327, 2423, 8873. The quality of external humiliation without internal, n. 5420, 9377. The quality of humiliation of heart, which is internal humiliation, n. 7478. That humiliation of heart does not exist with the evil, n. 7640.

That they who have not charity and faith are in external worship without internal worship, n. 1200. That if the love of self and of the world reigns interiorly with man, his worship is external without internal, however it may appear in its external form, n. 1182, 10307, 10308, 10309. That external worship in which the love of self reigns inwardly, as is the case with those who are of Babylon, is profane, n. 1304, 1306, 1307, 1308, 1321, 1322, 1326. That to imitate heavenly affections in worship, when man is in evils from the love of self, is infernal, n. 10309.

What the quality of external worship is when it proceeds from internal, and when it does not, may be seen and concluded from what has been said and adduced above concerning the INTERNAL and EXTERNAL MAN.

Further particulars concerning those who renounce the world and those who do not renounce it, their quality, and their lot in the other life, may be seen in the work ON HEAVEN AND HELL, under the following heads: *Of the Rich and Poor in Heaven*, n. 357 to 365; and *Of the Life that leads to Heaven*, n. 528 to 535.

OF CONSCIENCE.

130. CONSCIENCE is formed in man from his religion, according to his inward reception of the same.

131. With the man who is a member of the church, conscience is formed by means of the truths of faith derived from the Word, or by teaching from the Word, according to the reception of those truths in the heart; for when man knows the truths of faith, and, after his own manner, assents to them, and carries them into practice, he acquires conscience; by reception in the heart is meant reception in the will, for man's will is what is called the heart. Hence it is, that they who have conscience speak from the heart in all that they say, and act from the heart in all that they do. The mind of such persons is simple or undivided, for they act in accordance with what they understand, and believe to be true and good.

132. A conscience approaching nearer to perfection may be enjoyed by those who are more enlightened in the truths of faith, and whose perception is clearer, than can be possessed by others who are less enlightened, and whose perception is obscure.

133. The real spiritual life of man resides in a true conscience, for that is the proper abode of his faith conjoined to charity. Hence, with those who possess it, to act from conscience is to act from their own spiritual life, and to act contrary to conscience is to act contrary to that life. Hence also it is, that such persons enjoy the tranquillity of peace and internal happiness when they act according to the dictates of conscience, and that they experience perturbation and pain of mind when these are disregarded. This mental pain is commonly called remorse of conscience.

134. Man is endowed with a conscience of what is good, and a conscience of what is just; the conscience of good is that of the internal man, and the conscience of what is just is that of the external man. The former of these consists in acting according to the precepts of faith from internal affection;—the latter, in acting according to civil and moral laws from external affection. They who have the conscience of what is good, have also the conscience of what is just; and they who have only the conscience of what is just, possess the means of obtaining the conscience of what is good, and also do obtain it when they are instructed.

135. Conscience, in those who are in charity towards the neighbor, is the conscience of truth, because it is formed by means of the faith of truth; but in those who are in love to the Lord, it is the conscience of good, because it is formed by means of the love of truth; the conscience of these is of a higher order, and is called the perception of truth from good. Those who possess the conscience of truth belong to the Lord's spiritual kingdom; but those who possess the conscience of good, which is superior, and is called perception, belong to the Lord's celestial kingdom.

136. The real nature of conscience shall now be illustrated by examples. If one man be in possession of another's property whilst the other is ignorant of it, and thus have it in his power to retain it without fear of the law, or the loss of honor and reputation, and yet restores it to the other because it is not his own, he has conscience; for in thus acting he does good for its own sake, and acts justly for the sake of justice. Again: if a person has it in his power to obtain an office of distinction, but knows that another person who is also a candidate for it possesses talents that might qualify him for being more serviceable to his country, and on that declines the competition, he has a good conscience. And so in all other cases.

137. From these instances it may be concluded of what quality they are who are devoid of conscience; they are known from their being of an opposite description. Thus they who for the sake of gain represent as just what is unjust, and as good what is evil, and the contrary, have no conscience; nor, indeed, do they know what conscience is; and if they are instructed respecting it, they do not believe, and some are even unwilling to know. Such, then, is the quality of those who, in all their transactions, have respect only to themselves and the world.

138. Those who have not received conscience during their abode in this world, cannot receive it in the other life, and thus cannot be saved. The reason of this is, that they have no plane into which heaven, that is, the Lord through heaven, may flow, and by means of which he may operate upon them, and thus lead them to himself; for conscience is the plane and receptacle of the influx of heaven.

FROM THE ARCANA CŒLESTIA.

139. **Of Conscience.** That they who have no conscience, do not know what conscience is, n. 7490, 9121. That there are some who laugh at conscience, when they hear what it is, n. 7217. That some believe that conscience is nothing; some that it is a sad, painful, natural something, arising from bodily or worldly causes; and some, that it is an effect of religion on the minds of the vulgar, n. 950. That some know not that they have conscience, when yet they have it, n. 2380.

That the good have conscience, but not the evil, n. 831, 965, 7490. That they who are in love to God and in love towards their neighbor, have conscience, n. 2380. That conscience chiefly resides with those who are regenerated by the Lord, n. 977. That they who are in truths alone, and not in a life according to them, have no conscience, n. 1076, 1077, 1919. That they who do good from natural good, and not from religion, have no conscience, n. 6208.

That man's conscience is derived from the doctrine of his church, or from some religious principle, and is according thereto, n. 9112. That conscience is formed with man from those things which are of his religion, and which he believes to be truths, n. 1077, 2053, 9113. That conscience is an internal bond, by which man is obliged to think, speak, and do good; and by which he is withheld from thinking, speaking, and doing evil; and this not for the sake of self and the world, but for the sake of good, truth, justice, and uprightness, n. 1919, 9120. That conscience is an internal dictate, suggesting what ought to be done, and what ought not to be done, n. 1919, 1935. That conscience is in its essence a conscience of what is true and right, n. 986, 8081. That the new will with the spiritual regenerate man is conscience, n. 928, 1023, 1043, 1044, 4299, 4328, 4493, 9115, 9596. That the spiritual life of man is from conscience, n. 9117.

That there is a true conscience, a spurious conscience, and a false conscience, concerning which, see n. 1033. That conscience is more true, in proportion as it is formed from more genuine truths, n. 2053, 2063, 9114. That, in general, conscience is two-fold, interior and exterior, and that interior conscience is that of spiritual good, which in its essence is truth, and that exterior conscience is that of moral and civil good, which in its essence is sincerity and justice, and, in general, uprightness, n. 8042, 10296.

That pain of conscience is anxiety of mind on account of injustice, insincerity, and any evil, which a man believes to be against God, and against the good of the neighbor, n. 7217. That if anxiety is felt when a man thinks evil, it is from conscience, n. 5470. That pain of conscience is an anguish felt on account of the evil which man does, and also on account of the privation of good and truth, n. 7217. Since temptation is a combat of truth and the false in the interiors of man, and since in temptations there is pain and anxiety, that therefore none are admitted into spiritual temptations, but those who have conscience, n. 847.

That they who have conscience speak and act from the heart, n. 7935, 9114. That they who have conscience do not swear in vain, 2842. That they who have conscience are in interior blessedness when they do what is good and just according to conscience, n. 9118. That they who have conscience in the world, have conscience in the other life, and are there amongst the happy, n. 965. That the influx of heaven flows into conscience with man, n. 6207, 6213, 9122. That the Lord governs the spiritual man by means of conscience, which is an internal restraint to him, n. 1835, 1862. That they who have conscience, have interior thought; but that they who have no conscience, have only exterior thought, n. 1919, 1935. That they who have conscience, think from the spiritual [principle], but that they who have no conscience, think only from the natural [principle], n. 1820. That they who have no conscience, are only external men, n. 4459. That the Lord governs those who have no conscience by external restraints, which are all those things which are of the love of self and of the world, and which consequently relate to the fear of the loss of reputation, honor, office, gain, or wealth, and the fear of the law, and of the loss of life, n. 1077, 1080, 1835. That they who have no conscience, and yet suffer themselves to be governed by these external restraints, are capable of discharging the duties of high offices in the world, and of doing good, as well as those who have conscience; but the former do it in an external form, and from external obligations; whereas the latter do it in an internal form, and from internal obligations, n. 6707.

That they who have no conscience would destroy conscience with those who have it, n. 1820. That they who have no conscience in the world, have no conscience in the other life, n. 965, 9122. Hence that those who are in hell have no torment of conscience for their evils in the world, n. 965, 9122.

Who and of what quality, and how troublesome, the scrupulously conscientious are, and what they correspond to in the spiritual world, n. 5386, 5724.

That they who are in the Lords spiritual kingdom, have conscience, and that it is formed in their intellectual part, n. 863, 865, 875, 895, 927, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 6367, 8521, 9506, 9935, 9995, 10124. That it is otherwise with those who are in the Lord's celestial kingdom, n. 927, 2256, 5113, 6367, 8521, 9935, 9995, 10124.

140. Of Perception. That perception consists in seeing what is true and good by influx from the Lord, n. 202, 895, 7680, 9128. That perception exists only with those who are in the good of love from the Lord to the Lord, n. 202, 371, 1442, 5227. That perception exists with those in heaven, who, whilst they lived in the world, brought the doctrinals of the church which are derived from the Word immediately into the life, and who did not first commit them to memory; that thus the interiors of their minds were formed to the reception of the divine influx; and that thence their understanding is in heaven in continual enlightenment, n. 104, 495, 503, 521, 536, 1616, 1791, 5145. That they know innumerable things, and are immensely wise, n. 2718, 9543. That they who are in perception, do not reason concerning the truths of faith, and that if they reasoned their perception would perish, n. 585, 1398, 5897. That they who believe that they know and are wise from themselves, cannot have perception, n. 1386. That the learned do not comprehend what this perception is,—from experience, n. 1387.

That they who are in the Lord's celestial kingdom, have perception; but they who are in the spiritual kingdom, have no perception, but conscience in its place, n. 805, 2144, 2155, 8081. That they who are in the Lord's celestial kingdom do not think from faith, like those in the Lord's spiritual kingdom, because they who are in the celestial kingdom are in perception from the Lord of all things of faith, n. 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7680, 7877, 8780. Wherefore the celestial angels say concerning the truths of faith only, Yea, yea, or Nay, nay, because they perceive them and see them; but the spiritual angels reason concerning the truths of faith, whether a thing be so or not, n. 2715, 3246, 4448, 9166, 10786; where the words of the Lord are explained, *Let your discourse be Yea, yea, Nay, nay: what is beyond these is from evil.* Matt. v. 37. That the celestial angels, because they know the truths of faith from perception, are not even willing to name faith, n. 202, 337. The distinction between the celestial angels and the spiritual angels, n. 2088, 2669, 2708, 2715, 3235, 3240, 4788, 7068, 8521, 9277, 10295. Of the perception of those who were of the most ancient church, which was a celestial church, n. 125, 597, 607, 784, 895, 1121, 5121.

That there is interior and exterior perception, n. 2145, 2171, 2831, 5920. That there exists in the world a perception of justice and equity, but seldom a perception of spiritual truth and good, n. 2831, 5937, 7977. That the light of perception is altogether different from that of confirmation; and that it is not like it, although it may appear so to some persons, n. 8521, 8780.

OF LIBERTY.

141. All liberty is the offspring of love; for what a man loves he performs freely; hence, all liberty originates in the will; for what a man loves he also wills: and because love and will constitute the life of man, so also does liberty. Hence it may readily be seen what liberty is, namely, that it is of the love and the will, and thence of the life of man; whence it is that what a man does from liberty, appears to him as if it proceeded from his very self.

142. When man does evil from liberty, it appears to him as if it were liberty, when yet it is slavery, because it arises from the love of self and of the world, and the love of these is from hell: and, after death, such liberty is actually turned into slavery, for then the man who has been led by it becomes a degraded slave in hell. But when man does good from liberty, he does in reality enjoy liberty, because it proceeds from love to the Lord and from love towards the neighbor, and the love of these is from heaven. This liberty also remains with man after death, and then becomes liberty in the highest sense of the word; for he who has lived in it on earth, becomes in heaven like a son in his father's house. This the Lord teaches where He says: *"Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; but the son abideth for ever. If the Son therefore shall make you free, ye shall be free indeed."* John viii. 34, 35, 36. Now, because all good is from the Lord, and all evil from hell, it follows, that true liberty consists in being led by the Lord, and slavery in being led by hell.

143. Man has the liberty of thinking evil and falsity, and of doing the same, so far as he is not restrained by the laws, in order that he may be capable of being reformed; for goods and truths must be implanted in his love and in his will, that they may be incorporated with his life; and this cannot be effected unless he have the liberty of thinking evil and falsity, as well as good and truth. This liberty is granted to every man by the Lord; and so far as he rejects evil and falsity, when he is thinking of good and truth, the Lord implants these in his love and in his will, consequently in his life, and thus reforms him. Now, whatever is inseminated in the mind while in a state of liberty, remains; but what is inseminated by compulsion does not remain, because it is not from the will of the man himself, but from the will of him who compels. Hence, also, it is, that worship performed from liberty is pleasing to the Lord, and that worship from compulsion is not so; for the former worship is from love, but the latter is not so.

144. Although the liberty of doing good and the liberty of doing evil appear externally alike, they are as different and as

distant from each other as heaven is from hell. The liberty of doing good also is from heaven, and is called heavenly liberty; but the liberty of doing evil is from hell, and is called infernal liberty. So far as man is in the one state of liberty, so far he is removed from the other; for no man can serve two masters. (Matt. vi. 24.) The same truth is also manifest from the fact, that they who are in a state of infernal liberty think it compulsion and slavery not to be allowed to will evil and to think falsity at their pleasure; while, on the contrary, they who are in a state of heavenly liberty abhor willing evil and thinking falsity, and would feel tormented if compelled to do so.

145. And because acting from liberty appears to man like acting from his proprium, heavenly liberty may hence be called the heavenly proprium, and infernal liberty the infernal proprium. The infernal proprium is that into which man is born, and is evil; but the heavenly proprium is that into which man is brought by regeneration, and is good.

146. From this it may clearly appear that FREE WILL consists in doing good from choice or will, and that they who suffer themselves to be led by the Lord are in it; and they are led by the Lord, who love good and truth for their own sakes.

147. Man may readily discern of what quality his liberty is, from the nature of the delight which he experiences when he thinks, speaks, acts, hears, and sees; for all delight is of love.

FROM THE ARCANA CŒLESTIA.

148. THAT all liberty is of love or affection, for what a man loves, he does freely, n. 2870, 3158, 8907, 8990, 9585, 9591. As liberty is of love, that it is the life of every one, n. 2873. That there is heavenly liberty and infernal liberty, n. 2870, 2873, 2874, 9589, 9590. That heavenly liberty is of the love of good and truth, n. 1947, 2870, 2872. And because the love of good and truth is from the Lord, that being led by the Lord is true liberty, n. 892, 905, 2872, 2886, 2890, 2891, 2892, 9096, 9586, 9587 to 9591. That man by regeneration is introduced into heavenly liberty by the Lord, n. 2874, 2875, 2882, 2892. That man ought to possess liberty, that he may be capable of being regenerated, n. 1937, 1947, 2876, 2881, 3145, 3158, 4031, 8700. That otherwise the love of good and truth cannot be implanted in and appropriated to man, so as to appear his own, n. 2877, 2879, 8700, 2880, 2888. That nothing is conjoined to man which is done in compulsion, n. 2875, 8700. That if man could be reformed by compulsion, all would be saved, n. 2881. That compulsion is hurtful in reformation, n. 4031.

That worship from liberty is worship, but not worship from compulsion, n. 1947, 2880, 7349, 10097. That repentance should take place in a free state, and that what is done in a forced state is of no avail, n. 8392. What forced states are, n. 8392.

That man is allowed to act from the liberty of reason, in order that good may be provided for him, and that therefore man is in the liberty of thinking and willing, and even of doing evil, so far as the laws do not forbid him, n. 10777. That man is kept by the Lord between heaven and hell, in equilibrium, that he may be in liberty for the sake of reformation, n. 5982, 6477, 8209, 8907. That what is inseminated in liberty remains, but not what is inseminated in compulsion, n. 9588, 10777. That therefore liberty is never taken away from any one, n. 2876, 2881. That no one is compelled by the Lord, n. 1937, 1947. How the Lord leads man by means of liberty into good; that by means of liberty he turns him from evil, and inclines him to good, so gently and tacitly that the man knows no other than that all proceeds from himself, n. 9587.

That for a man to compel himself is from liberty, but not for him to be compelled, n. 1937, 1947. That man ought to compel himself to resist evil, n. 1937, 1947, 7914. And also to do good as from himself, but still to acknowledge that it is from the Lord, n. 2883, 2891, 2892, 7914. That man has a stronger liberty in the combats of temptations, in which he conquers, since he then interiorly compels himself to resist evils, although it appears otherwise, n. 1937, 1947, 2881. That there is liberty in every temptation, but that that liberty is interiorly with man from the Lord; and that he therefore combats and wills to conquer, and not to be overcome, which he would not do without liberty, n. 1937, 1947, 2881. That the Lord does this by means of an affection of truth and good impressed on the internal man, the man himself being ignorant of it, n. 5044.

That infernal liberty consists in being led by the loves of self and of the world, and their concupiscences, n. 2870, 2873. That they who are in hell are unacquainted with any other liberty, n. 2871. That heavenly liberty is as far from infernal liberty as heaven is from hell, n. 2873, 2874. That infernal liberty in itself is slavery, n. 2884, 2890. Because it is slavery to be led by hell, n. 9586, 9589, 9590, 9591.

That all liberty is as the proprium, and according to it, n. 2880. That man receives a heavenly proprium from the Lord by regeneration, n. 1937, 1947, 2882, 2883, 2891. The nature of the heavenly proprium, n. 164, 5660, 8480. That this proprium appears to man as his own, but that it is not his, but the Lord's with him, n. 8497. That they who are in this proprium are in true liberty, because true liberty consists in being led by the Lord and his proprium, n. 892, 905, 2872, 2886, 2890, 2891, 2892, 4096, 9586, 9587, 9589, 9590, 9591.

149. That liberty originates from the equilibrium between heaven and hell, and that man, without liberty, cannot be reformed, is shewn in the work ON HEAVEN AND HELL, in the articles concerning that equilibrium, n. 589—596, and concerning liberty, n. 597 to the end: but for the sake of instruction respecting what liberty is, and to shew that man is reformed by means of it, I will here adduce the following extracts from that work. "It has been shewn, that the equilibrium between heaven and hell is an equilibrium between the good which proceeds from heaven and the evil which proceeds from hell; and that, consequently, it is a spiritual equilibrium, which, in its essence, is freedom. The reason that spiritual equilibrium is, in its essence, freedom, is, because it is an equilibrium between

good and evil, and between truth and falsity, which are spiritual things: wherefore, the power of willing either good or evil, and of thinking either truth or falsity, and of choosing the one in preference to the other, is the liberty of which we are here treating. This liberty is given to every man by the Lord, nor is it ever taken away from him. In its origin, indeed, it does not belong to man, but to the Lord, it being from the Lord; but, nevertheless, it is given to man, together with life, as his own: and it is given him to this end,—that he may be capable of being reformed and saved; for without freedom there can be no reformation and salvation. Every one who takes any rational view of things may see, that man is at liberty to think either ill or well, sincerely or insincerely, justly or unjustly; and also, that he is at liberty to speak and to act well, sincerely, and justly, but is withheld from speaking and acting ill, insincerely, and unjustly, by spiritual, moral, and civil laws, by which his external is kept in bonds. From these facts it is evident, that the spirit of man, which is that which thinks and wills, is in the enjoyment of liberty; but that his external, which is what speaks and acts, is not, except in conformity with the above-mentioned laws. The reason that man would not be capable of being reformed, unless he were in the enjoyment of liberty, is, because he is born into evils of all kinds. These must be removed, in order that he may be saved: and they cannot be removed, unless he sees them in himself, and acknowledges them; and afterwards ceases to will them, and at length holds them in aversion. It is then that they are first removed. This could not be accomplished, unless man possessed in him good as well as evil; for he is capable, from good, of seeing evils, but not, from evil, of seeing goods. The spiritual goods which man is capable of making objects of his thoughts, he learns, from his infancy, by reading the Word and hearing sermons; and he learns moral and civil goods by living in the world. This is the first reason why man ought to be in the enjoyment of liberty. Another is, that nothing is appropriated to man, but what he does from an affection that is proper to his love: other things may indeed enter his mind, but no further than into his thought: nothing else enters into his will: and what does not enter into the will, also, does not become his own: for the thought draws its materials from the memory, but the will from the life itself. Nothing that man ever does or thinks is free, but what proceeds from his will, or, what is the same thing, from an affection belonging to his love. Whatever a man wills or loves, he does freely; in consequence of which, a man's liberty, and the affection which is that of his love or of his will, are one: on which account, therefore, man must be in the enjoyment of freedom, in order that he may be capable of being affected by truth and good, or of loving them, and that they may become, in consequence, as if they were his own. In one word, whatever does not gain admission to man in a state of freedom, does not remain in him, because it is not an object of his love or of his will; and whatever is not an object of a man's love or will does not belong to his spirit: for the *esse* of the spirit of man is his love or will. We use the terms 'his love or will,' because what a man loves, he also wills. These then are the reasons, that a man cannot be reformed, except he is in a state of liberty. In order that man may be in a state of liberty, as necessary to his being reformed, he is connected, as to his spirit, with heaven and with hell: for spirits from hell, and angels from heaven, are attendant on every man. By the spirits from hell, man is held in his evil; but by the angels from heaven, he is held in good by the Lord. Thus he is preserved in spiritual equilibrium, that is, in freedom. That angels from heaven, and spirits from hell, are adjoined to every man, may be seen in the Section on the Conjunction of Heaven with the Human Race, n. 291—302."

OF MERIT.

150. THEY who do good with a view to merit are not influenced by the love of good, but by the love of reward; for they who are desirous of merit are also desirous of reward; and they who thus act, have respect to the reward, in which, and not in good, they place their delight. Such, therefore, are not spiritual men, but natural.

151. To do good which is really such, man must act from the love of good, and thus for the sake of good. They who are influenced by this love are unwilling so much as to hear of merit: for they love to do good, and have a lively perception of satisfaction in doing it; and, on the contrary, they are grieved when it is supposed by any one that what they do has respect to any selfish motive. They are like those who do good to their friends for the sake of friendship, to a brother for the sake of brotherhood, to a wife and children for their own sake, to their country for their country's sake, and thus from friendship and love. They who think rightly also say and insist, that the good which they do is not for their own sakes, but for the sake of those to whom it is done.

152. They who do good for the sake of reward, do not act from the Lord, but from themselves; they regard themselves in the first place, inasmuch as they regard their own good; the good of the neighbor, that is, of their fellow-citizens, of human society, of their country, and the church, they regard in no other light than as means to this end. Hence it is that the good of self-love and of the love of the world, is latent in the good of merit, which good is from man, and not from the Lord; and all good which is from man is not good; nay, so far as self and the world are latent in it, it is evil.

153. Genuine charity and faith entirely disclaim all merit; for the delight of charity is good itself, and the delight of faith is truth itself; they, therefore, who are in such charity and faith, know what the nature of non-meritorious good is, but not they who are not in charity and faith.

154. The Lord Himself plainly teaches that man is not to do good for the sake of reward, where He says: *"For if ye*

love them that love you, what thank have ye? for sinners also love those that love them. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest." Luke vi. 32, 35. That man cannot of himself do good that is really good, the Lord teaches in John: *"A man can receive nothing except it be given him from heaven."* chap. iii. 27. And again, Jesus saith: *"As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."* chap. xv. 4, 5.

155. Since all good and truth are from the Lord, and nothing from man; and since good that comes from man is not good in reality, it plainly follows, that no merit belongs to man, but that all merit is due to the Lord alone. The merit of the Lord consists in this, that by His own power He has effected the salvation of the human race; and also, that He saves those who do good from Him. Hence it is that, in the Word, he to whom the merit and righteousness of the Lord are ascribed is called righteous; and he to whom are ascribed his own righteousness and the merit of self, is called unrighteous.

156. The delight which is inherent in the love of doing good without any view to reward, is itself an eternal reward; for heaven and eternal happiness are inseminated into that good by the Lord.

157. They who think and believe that those who do good will enter heaven, and that man must do good in order to enter, do not view reward as an end, neither do they place merit in works; for even they who do good from the Lord both think and believe so: but they who, while they thus think, believe, and act, are not influenced by the love of good for its own sake, have respect to reward as an end, and consider their works as meritorious.

FROM THE ARCANA CŒLESTIA.

158. THAT merit and justice belong to the Lord alone, n. 9715, 9979. That the merit and justice of the Lord consist in his having saved the human race by his own proper power, n. 1813, 2025, 2026, 2027, 9715, 9809, 10019. That the good of the Lord's justice and merit is the good which reigns in heaven, and is the good of his divine love from which he saved mankind, n. 9486, 9986. That no man can of himself become justice, nor claim it by any right, n. 1813. The quality of those in the other life who claim justice to themselves, n. 942, 2027. That in the Word, the man to whom the justice and merit of the Lord are ascribed, is called just; and the man to whom self-

justice and merit are ascribed, unjust, n. 5069, 9263. That whoever is once just from the Lord, will be continually just from him; for justice never becomes our own, but is continually from the Lord, n. 3648. That they who believe in the justification taught in the church, know little of regeneration, n. 5398.

That man is so far wise as he ascribes all goods and truths to the Lord, and not to himself, n. 10227. That as all real good and truth are from the Lord, and none from man, and as good from man is not good, it follows that merit belongs to no man, but to the Lord alone, n. 9975, 9981, 9988. That they who enter heaven put off all merit of their own, n. 4007. And that they do not think of reward for the good they have done, n. 6478, 9174. That they who think from merit so far do not acknowledge all things to be of mercy, n. 6478, 9174. That they who think from merit, think of reward and remuneration, and that therefore to will to merit is to will to be remunerated, n. 5660, 6392, 9975. That such persons cannot receive heaven, n. 1835, 9977, 8478. That heavenly happiness consists in the affection of doing good without regard to remuneration, n. 6388, 6478, 9174, 9984. That in the other life so far as any one does good without regard to remuneration, so far blessedness flows in, in an augmented degree from the Lord; and that the same is immediately dissipated when remuneration is thought of, n. 6478, 9174.

That good is to be done without regard to remuneration, n. 6392, 6478. Illustrated, n. 9981. That genuine charity is without any thing meritorious, n. 2340, 2373, 2400, 3887, 6388 to 6393. Because it is from love, thus from the delight of doing good, n. 3816, 3887, 6388, 6478, 9174, 9984. That reward in the Word, means delight and blessedness in doing good to others without reward, and that this delight and blessedness is felt and perceived by those who are in genuine charity, n. 3816, 3956, 6388.

That they who do good for the sake of reward, love themselves and not the neighbor, n. 8002, 9210. That mercenaries, in the spiritual sense of the Word, mean those who do good for the sake of reward, n. 8002. They who do good for the sake of remuneration, in the other life desire to be served, and are never contented, n. 6393. That they despise the neighbor, and are angry at the Lord himself, because they do not receive a reward, saying that they have merited it, n. 9976. That they who have separated faith from charity, in the other life make their faith, and also the good works which they have done in an external form, thus for the sake of themselves, meritorious, n. 2373. Further particulars respecting the quality of those in the other life who have placed merit in works, n. 942, 1774, 1877, 2027. That they are there in the lower earth, and appear to themselves to cut wood, n. 1110, 4943, 8740. Because wood, especially Shittim wood, signifies the good of merit in particular, n. 2784, 2812, 9472, 9486, 9715, 10178.

That they who have done good for the sake of remuneration, are servants in the Lord's kingdom, n. 6389, 6390. That they who place merit in works, fall in temptations, n. 2273, 9978. That they who are in the loves of self and of the world, do not know what it is to do good without a view to remuneration, n. 6392.

OF REPENTANCE, AND THE REMISSION OF SINS.

159. He who would be saved must confess his sins, and do the work of repentance.

160. *To confess sins* is to know evils, to perceive them in onesself, to charge onesself with their guilt, and to condemn onesself on account of them. When this is done in the presence of God, it constitutes the confession of sins.

161. *To perform the work of repentance,* is to abstain from sins after they have been confessed, and supplication has been made for their remission, from humility of heart; and to live in newness of life, according to the precepts of charity and faith.

162. The man who makes only a general acknowledgment that he is a sinner, charging himself as guilty of all evils, and yet does not examine himself, that is, does not really see his own sins, may indeed make confession, but not the confession of repentance; for such a person, because he does not know his own evils, lives in the practice of them afterwards, just as he had done before.

163. He who lives in the practice of charity and faith, performs the work of repentance daily; he reflects on the evils that adhere to him, acknowledges them, guards against them, and supplicates the Lord for aid to resist them. For man, of himself, continually lapses into evil, but is continually raised by the Lord, and led to good. Such is the case with those who are in good; but they who are in evil lapse continually, and are also continually raised by the Lord; but they are only withheld from falling into the most dreadful evils, to which, of themselves, they tend with all their might.

164. The man who examines himself for the purpose of doing the work of repentance, must closely examine the thoughts and intentions of his will, and must thence infer what he would do, were he permitted, that is, if not restrained by the fear of the laws, and the loss of reputation, of honor, and of gain; for the evils of man reside in his thoughts and intentions, and from these proceed all the evil actions which he commits in the body. This is self-examination. But they who do not examine their evils of thought and will, cannot do the work of repentance; for they both think and desire afterwards as they did before; and to will or desire evil is virtually to do it.

165. Repentance which consists merely in words, and does not affect the life, is not repentance; neither are sins remitted by such repentance, but only by repentance of life. Sins are indeed continually remitted to man by the Lord, for the Lord is mercy itself; but still they adhere to man, however he may think they are remitted, nor are they removed from him but by a life according to the precepts of true faith. So far as man

lives according to those precepts, so far his sins are removed; and so far as they are removed, so far they are remitted.

166. It is commonly supposed that, when sins are remitted, they are wiped away, or washed off, as filth is by water; but sins are not wiped away, but removed, that is, man is withheld from them when he is kept in good by the Lord; and when this is the case, it appears to him as if he were without his sins, thus as if they were wiped away. And so far as man is reformed, so far he is capable of being kept in good. How this reformation is effected will be shewn in the following chapter on regeneration. He who supposes that sins are remitted in any other way, is greatly deceived.

167. The evidences that accompany the remission, that is, the removal, of sins, are the following. They whose sins are remitted experience a delight in worshiping God for His own sake, and in serving the neighbor for the sake of the neighbor;—in doing good for the sake of good, and in speaking truth for the sake of truth. Such persons disclaim all merit in the exercise of their charity and faith; they are utterly averse to all evils, as enmity, hatred, revenge, adultery, and not only do they shun them, but they abhor the very thought of them connected with any intention. But the evidences that sins are not remitted, or removed, are these. They whose sins are not remitted do not worship God for His own sake, nor serve the neighbor for his own sake; thus they do not do good and speak truth for the sake of good and truth, but for the sake of themselves and the world. They claim merit on account of their deeds: they perceive nothing undelightful in evils, such as enmity, hatred, revenge, and adultery; and, inflamed with these lusts, they cherish the thought of them in all licentiousness.

168. The repentance which takes place in a state of freedom is effectual, but that which is produced in a state of compulsion is not so. A state of compulsion is that arising from sickness, or dejection of mind induced by misfortunes; from the expectation of imminent death; and, in short, from any state of fear which takes away the free use of reason. A wicked man, in a state of compulsion, may promise repentance, and perform good actions; but as soon as he regains a state of freedom, he returns to his former life of evil. With a good man the case is otherwise.

169. When a man has examined himself, acknowledged his sins, and done the work of repentance, he must continue steadfastly persevering in the practice of what is good, even to the end of his life. For should he afterwards relapse into his former evil life, and embrace it, he becomes guilty of profanation; since he then conjoins evil with good, and his latter state becomes worse than the former; according to the words of the Lord: "*When the unclean spirit is gone out of a man, he walketh through*

dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Matt. xii. 43, 44, 45.

FROM THE ARCANA CŒLESTIA.

170. Of *Sin or Evil.* That there are innumerable kinds of evil and the false, n. 1188, 1212, 4818, 4822, 7574. That there is evil from the false, that there is the false from evil, and evil and the false again from thence, n. 1679, 2243, 4818. The nature and quality of the evil of the false, n. 2408, 4818, 7272, 8266, 8279. The nature and quality of the false of evil, n. 6359, 7272, 9304, 10302. Of blameable evils, and of those which are not so blameable, n. 4171, 4172. Of evils from the understanding and of evils from the will, n. 9009. The difference between prevarication, iniquity, and sin, n. 6563, 9156.

That all evils adhere to man, n. 2116. That evils cannot be taken away from man, but that man can only be withheld from them, and kept in good, n. 865, 868, 887, 894, 1581, 4564, 8206, 8393, 8988, 9014, 9333, 9446, 9447, 9448, 9451, 10057, 10059. That to be withheld from evil and kept in good, is effected by the Lord alone, n. 929, 2406, 8206, 10059. That thus evils and sins are only removed, and that this is successively effected, n. 9334, 9335, 9336. That this is done by the Lord by means of regeneration, n. 9445, 9452, 9453, 9454, 9938. That evils shut out the Lord, n. 5696. That man ought to abstain from evils, that he may receive good from the Lord, n. 10109. That good and truth inflow in proportion as man is withheld from evils, n. 2388, 2411, 10675. That to be withheld from evil and kept in good, constitutes remission of sins, n. 8391, 8393, 9014, 9444 to 9450. The signs whether sins are remitted or not, n. 9449, 9450. That it is a consequence of the remission of sins to look at things from good and not from evil, n. 7697.

That evil and sin are a separation and turning away from the Lord; and that this is signified by evil and sin in the Word, n. 4997, 5229, 5474, 5746, 5842, 9346; that they are and signify a separation and aversion from good and truth, n. 7589. That they are and signify what is contrary to divine order, n. 4839, 5076. That evil is damnation and hell, n. 3513, 6279, 7155. That it is not known what hell is, unless it be known what evil is, n. 7181. That evils are as it were heavy, and fall of themselves into hell; and so also falses that are from evil, n. 8279, 8298. That it is not known what evil is unless it be known what the love of self and the love of the world are, n. 4997, 7178, 8317. That all evils are from those loves, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7480, 7488, 8918, 9335, 9348, 10038, 10742.

That all men whatever are born into evils of every kind, their proprium being nothing but evil, n. 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10731. That man must therefore be born again or regenerated, in order to receive a life of good, n. 3701.

That man casts himself into hell when he does evil from consent, afterwards from purpose, and at last from delight, n. 6203. That they who are in evil of life, are in the falses of their own evil, whether they know it or not, n. 7577, 8064. That evil would not be appropriated to man, if he believed, as is really the case, that all evil is from hell, and all good from the Lord, n. 6206, 4151, 6324, 6325. That in the other life evils are removed from the good and goods from the evil, n. 2256. That all in the other life are let into their interiors, thus, the evil into their evils, n. 8870.

That in the other life evil contains its own punishment, and good its own reward, n. 696, 967, 1057, 6559, 8214, 8223, 8226, 9049. That man is not punished in the other life for hereditary evils, as he is not to blame for these, but for his actual evils, n. 966, 2308. That the interiors of evil are foul and filthy, however they may appear otherwise in an external form, n. 7046.

That evil is attributed in the Word to the Lord, and yet nothing but good proceeds from Him, n. 2447, 6073, 6992, 6997, 7553, 7633, 7677, 7926, 8227, 8228, 8632, 9306. So also anger, n. 5798, 6997, 8284, 8483, 9306, 10431. Why it is so said in the Word, n. 6073, 6992, 6997, 7643, 7632, 7679, 7710, 7920, 8282, 9009, 9128. What is signified by bearing iniquity, where it is predicated of the Lord, n. 9937, 9965. That the Lord turns evil into good with the good who are infested and tempted, n. 8631. That to leave man from his own liberty to do evil, is permission, n. 1778. That evils and falses are governed by the laws of permission by the Lord; and that they are permitted for the sake of order, n. 7877, 8700, 10778. That the permission of evil by the Lord is not as of one who wills, but as of one who does not will, but who cannot bring aid on account of the end, n. 7877.

171. *Of the False.* That there are innumerable kinds of the false, namely, as many as there are evils, and that evils and falses are according to their origins, which are many, n. 1188, 1212, 4729, 4822, 7574. That there is a false from evil, or the false of evil; and that there is an evil from the false, or the evil of the false; and a false again from thence, n. 1679, 2243. That from one false that is assumed as a principle, falses flow in a long series, n. 1510, 1511, 4717, 4721. That there is a false from the desires of the love of self and of the world; and that there is a false from the fallacies of the senses, n. 1295, 4729. That there are falses of religion; and that there are falses of ignorance, n. 4729, 8318, 9258. That there is a false which contains good, and a false which contains no good, n. 2863, 9304, 10109, 10302. That there is what is falsified, n. 7318, 7319, 10648.

The quality of the false of evil, n. 6359, 7272, 9304, 10302. The quality of the evil of the false, n. 2408, 4818, 7272, 8266, 8279. That the falses derived from evil appear like mists and impure waters over the hells, n. 8217, 8138, 8148. That such waters signify falses, n. 739, 790, 7307. That they who are in hell speak falses from evil, n. 1695, 7351, 7352, 7357, 7392, 7698. That they who are in evil cannot do otherwise than think what is false when they think from themselves, n. 7437.

That there are falses of religion which agree with good, and falses which disagree, n. 9258. That falses of religion, if they do not disagree with good, do not produce evil but with those who are in evil of life, n. 8318. That falses of religion are not imputed to those who are in good, but to those who are in evil, n. 8051, 8149. That every false may be confirmed, and then appear like truth, n. 5033, 6865, 8521, 8780. That care should be taken lest falses of religion be confirmed, since the persuasion of the false principally arises from thence, n. 845, 8780. How hurtful the persuasion of the false is, n. 794, 806, 5096, 7686. That a persuasion of the false is perpetually exciting such things as confirm falses, n. 1510, 1511, 2475. That they who are in the persuasion of the false are inwardly bound, n. 5096. That in the other life, they who are in a strong persuasion of the false, when they approach others, close up the rational [principle], and as it were suffocate them, n. 3895, 5128.

That truths which are not genuine, and also falses, may be consociated with genuine truths; but falses which contain good, and not falses in which is evil, n. 3470, 3471, 4551, 4552, 7344, 8149, 9298. That falses which contain good, are received by the Lord as truths, n. 4736, 8149. That the good which has its quality from the false is accepted by the Lord, if there is ignorance, and therein innocence, and a good end, n. 7887.

That evil falsifies truth, inasmuch as it draws aside and applies truth to evil, n. 8044, 8149. That truth is said to be falsified, when it is applied to evil by confirmations, n. 8602. That falsified truth is contrary to truth and good, n. 8602. For further particulars respecting the falsification of truth, see n. 7318, 7319, 10648.

172. *Of profanity and profanation, spoken of above at* n. 169. That profanation is a commixtion, in man, of good and evil, as also of truth and the false, n. 6348. That none can profane goods and truths, or the holy things of the church and the Word, except those who first acknowledge, believe, and still more live according to them, and afterwards recede from and deny their faith, and live to themselves and the world, n. 593, 1008, 1010, 1059, 3398, 3898, 4289, 4601, 10284, 10287. That he who believes truth in his childhood, and afterwards does not believe them, commits profanation slightly; but that he who confirms truths in himself after that period, and then denies them, commits profanation grievously, n. 6960, 6963, 6971. That they who believe truths, and live evilly, commit profanation; as also they who do not believe truths, and live holily, n. 8082. That if man, after repentance of heart relapses to his former evils, he commits profanation, and that then his latter state is worse than his former, n. 8394. That those in the Christian world who defile the holy things of the Word by unclean thoughts and discourses, commit profanation, n. 4050, 5390. That there are various kinds of profanation, n. 10287.

That they who do not acknowledge holy things cannot profane them, still less they who do not know them, n. 1008, 1010, 1059, 9188, 10284. That they who are within the church, are capable of profaning holy things, but not they who are out of it, n. 2051. That the Gentiles, being out of the church, and not having the Word, cannot commit profanation, n. 1327, 1328, 2051, 2081. That neither can the Jews profane the holy interior things of the Word and the church, because they do not acknowledge them, n. 6963. That thus interior truths were not revealed to the Jews, for if they had been revealed and acknowledged, they would have profaned them, n. 3398, 3488, 6963. Profanation is meant by the words of the Lord above quoted at n. 169: *When the unclean spirit goes out of a man, he walks through dry places, seeking rest, but finding none; then he saith, I will return into my house from whence I went out; and when he comes and finds it empty, and swept, and garnished, then he goes away, and takes to himself seven other spirits worse than himself, and entering in they dwell there, and the latter things of the man become worse than the first.* Matt. xii. 43, 44, 45. The unclean spirit going out of a man, signifies the repentance of him who is in evil; his walking through dry places and not finding rest, signifies, that, to such a person, a life of good is of that quality; the house into which he returned, and which he found empty, swept, and garnished, signifies the man himself and his will, as being without good. The seven spirits which he took to himself and with whom he returned, signify evil conjoined to good; his state then being worse than his former, signifies profanation. This is the internal sense of these words, for the Lord spoke by correspondences. The same thing is meant by the words of the Lord to the man whom He cured at the Pool of Bethesda: *Behold, thou art made whole; sin no more, lest a worse thing come unto thee.* John v. 14. Also by these words of the Lord: *He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.* John xii. 40; where to be converted and healed, signifies to commit profanation, which takes place when truth and good are acknowledged, and afterwards rejected; which would have been the case if the Jews had been converted and healed.

That the lot of profaners in the other life is the worst of all, because the good and truth which they have acknowledged remain, and also the evil and the false; and because they cohere, a tearing asunder of the life takes place, n. 571, 582, 6348. That the greatest care is therefore taken by the Lord, to prevent the commission of profanation, n. 2426, 10384. That therefore man is withheld from acknowledgment and faith, if he cannot remain therein to the end of life, n. 3398, 4402. That on this account also man is rather kept in ignorance, and in external worship, n. 301, 302, 303, 1327, 1328. That the Lord also stores up the goods and truths which man has received by acknowledgment, in his interiors, n. 6595.

That lest interior truths should be profaned, they are not revealed before the church is at its end, n. 3398, 3399. Wherefore the Lord came into the world, and opened interior truths, when the church was wholly vastated, n. 3398. See what is adduced on this subject in the work ON THE LAST JUDGMENT AND THE DESTRUCTION OF BABYLON, n. 73, 74.

That in the Word, Babel signifies the profanation of good, and Chaldea, the profanation of truth, n. 1182, 1283, 1295, 1304, 1306, 1307, 1308, 1321, 1322, 1326. That these profanations correspond to the prohibited degrees, or foul adulteries, spoken of in the Word,

n. 6348. That profanation was represented in the Israelitish and Jewish church by eating blood, wherefore this was so severely prohibited, n. 1003.

OF REGENERATION.

173. THE man who does not receive spiritual life, that is, who is not born anew by the Lord, cannot enter heaven. This the Lord plainly teaches in John: *Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.* iii. 3.

174. Man is not born of his parents into spiritual life, but only into natural life. The spiritual life of man consists in loving God above all things, and in loving the neighbor as himself, and this according to the precepts which the Lord has taught in the Word; but natural life consists in loving ourselves and the world more than the neighbor, yea, more than God himself.

175. Every man is born of his parents into the evils of self-love and of the love of the world; for every evil, which by habit has, as it were, contracted to itself a nature, is transmitted to the offspring. In this way evil descends successively from parents, from grandfathers, and from other ancestors, in a long series backwards; and the derivation of evil becomes at length so great, that the whole of man's proper life is nothing but evil. This continuous derivation of evil cannot be broken and altered, except by a life of faith and charity from the Lord.

176. Man is continually inclining to that which he derives from his hereditary nature, and lapsing into it; hence he confirms that evil in himself, and also superadds many more evils of himself. These evils are altogether contrary to spiritual life, and destroy it; so that unless man receives a new life, which is spiritual life, from the Lord,—unless he is conceived anew, born anew, and educated anew,—in a word, created anew, he must be condemned; for his will and thoughts are wholly occupied with things of a selfish and worldly nature, as is the case with those who are in hell.

177. No one can be regenerated unless he be instructed in the knowledge of those things which belong to the new or spiritual life; and the things that belong to that life are the truths which are to be believed, and the goods which are to be done; the former have respect to faith, and the latter to charity. Nor can any one know these things from himself; for man, in this respect, apprehends only those things which are obvious to the senses, and from these procures for himself what is called

natural light; by means of which he discerns what has relation to the world and to himself, but not to heaven and to God. The truths relating to these must be learned from revelation; as, that the Lord, who is God from eternity, came into the world to save the human race;—that He has all power in heaven and on earth;—that faith and charity, with all that pertains to them, whether of truth or of good, are from Him; that there is a heaven, and a hell; and that man lives to eternity, in heaven if he has done good, but in hell if he has done evil.

178. These, with numerous other things, are objects of faith, and must be known by the man who undergoes the process of regeneration: for he who knows them may make them the objects of his thought, afterwards of his will, and finally reduce them to practice, and thus obtain new life. Thus he who does not know that the Lord is the Savior of the human race, can neither believe in Him, love Him, nor do good for His sake. He who does not know that the Lord is the source of all good, cannot be persuaded that salvation is wholly from Him, still less can he desire that it should be so, and thus he cannot live from the Lord. He who is ignorant of the existence of heaven and hell, and of eternal life, cannot even think respecting the life of heaven, nor can he apply to receive it. The same holds true in other cases.

179. Every one has an internal man and an external; the internal is the spiritual man, and the external is the natural man; and each of these must be regenerated, in order that the entire man may be so. In the unregenerate the external or natural man rules, and the internal is in subjection; but in the regenerate, the internal or spiritual man has the ascendancy, and the external is in subjection. Hence it is evident that the true order of life is inverted in man from his birth; that is to say, the principle which serves ought to rule, and that which rules ought to serve. In order that man may be saved, this order of things must be inverted; and such inversion can only be effected by regeneration from the Lord.

180. What is meant by the internal man ruling and the external serving, and the reverse, may be thus explained. When a man places all his good in voluptuousness, in gain, and in pride, delights in hatred and revenge, and endeavors to find in his mind reasons to justify him, then his external man rules, and his internal serves; but when a man finds delight in thinking and willing well, sincerely, and justly, and in outwardly speaking and acting in the same manner, then the internal man rules, and the external obeys.

181. The internal man is first regenerated by the Lord, and the external afterwards, and the latter by means of the former; for the internal man is regenerated by embracing the things which belong to faith and charity, and the external, by

a life in accordance with them. This is meant by the Lord's words, where He says: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* John iii. 5. In the spiritual sense, water is the truth of faith, and the Spirit is a life according to it.

182. He who is regenerated, is, as to his internal man, in heaven, and is an angel there with the angels, into whose society he is admitted after the dissolution of the body; when he is capable of entering on a full enjoyment of the life of heaven, which consists in loving the Lord, in loving the neighbor, in understanding truth, loving good, and perceiving the felicity thence derived.

FROM THE ARCANA CŒLESTIA.

183. WHAT *Regeneration is, and why it is effected.* That at this day little is known concerning regeneration; the reason thereof, n. 3761, 4136, 5398. That man is born into evils of every kind, and that of consequence, his proprium by birth is nothing but evil, n. 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2308, 3518, 3701, 3712, 8480, 8549, 8550, 8552, 10283, 10284, 10286. That man's HEREDITARY PRINCIPLE is nothing but evil, see the extracts above in this doctrine, n. 83. That man's PROPRIUM is nothing but evil, see the same, n. 82. That man of himself, so far as he is under the influence of his hereditary [principle] and proprium, is worse than the brutes, n. 694, 8480. That, therefore, if man should be led by his own proprium, he could not possibly be saved, n. 10731.

That man's natural life is contrary to spiritual life, n. 3913, 3928. That the good which he does from himself, or from proprium, is not good, because he does it for the sake of self, and the world, n. 8478. That man's proprium must be removed that the Lord and heaven may be able to be present, n. 1023, 1044. That it is actually removed when he is regenerated by the Lord, n. 9334, 9335, 9336, 9452, 9455, 9938. That therefore he must be created anew, that is, regenerated, 8549, 9450, 9938. That creating man, in the Word, signifies to regenerate him, n. 16, 88, 10634.

That man is conjoined to the Lord by regeneration, n. 2004, 9338. And consociated with angels in heaven, n. 2475. That he does not come into heaven, until he is in a state to be led by the Lord by means of good, which is the case when he is regenerated, n. 8516, 8539, 8722, 9139, 9832, 10367.

That the external or natural man rules, and the internal man serves, in the man who is not regenerated, n. 3167, 8743. That thus the state of man's life is inverted from his birth, and must be entirely inverted again in order that he may be saved, n. 6507, 8552, 8553, 9258. That the end of regeneration is, that the internal or spiritua man may rule, and the external or natural man serve. n. 911, 913 That this is actually effected after man is regenerated, n. 5128, 5651

8743. For after regeneration the love of self and the world no longer reigns, but love to the Lord and towards the neighbor, thus the Lord and not man, n. 8856, 8857. Hence it is plain that man cannot be saved unless he is regenerated, n. 5280, 8548, 8772, 10156.

That regeneration is a plane whereon to perfect the life of man to eternity, n. 9334. That the regenerate man is perfected to eternity, n. 6648, 10048. The quality of the regenerate and the unregenerate man described, n. 977, 986, 10156.

184. *What persons are regenerated.* That man cannot be regenerated unless he be instructed in the truths of faith and the goods of charity, n. 677, 679, 711, 8635, 8638, 8639, 8640, 10729. That they who are only in truths and not in good, cannot be regenerated, n. 6567, 8725. That no person is regenerated unless he be in charity, n. 989. That none can be regenerated but such as have conscience, n. 2689, 5470. That every one is regenerated according to his faculty of receiving the good of love to the Lord, and of charity towards the neighbor, by the truths of faith from the doctrine of the church, which is derived from the Word, n. 2967, 2975. Who can be regenerated, and who cannot, n. 2689. That they who lead a life of faith and charity, and are not regenerated in the world, are regenerated in the other life, n. 989, 2490.

185. *That regeneration is from the Lord alone.* That the Lord alone regenerates man, and that neither man nor angel contributes thereto, n. 10067. That man's regeneration is an image of the Lord's glorification, that is, that as the Lord made his human divine, so he makes spiritual the man whom he regenerates, n. 3043, 3138, 3212, 3296, 3490, 4402, 5688, 10057, 10076. That the Lord wills to have the whole man whom he regenerates, and not part of him, n. 6138.

186. *Further particulars concerning regeneration.* That man is regenerated by the truths of faith, and by a life according to them, n. 1904, 2046, 9088, 9959, 10028. That this is understood by the words of the Lord, *Unless a man be born of water and of the spirit, he cannot enter the kingdom of God.* John iii. 5. Water signifies the truth of faith, and spirit, a life according thereto, n. 10240. That water in the Word signifies the truth of faith, n. 2702, 3058, 5668, 8568, 10238. That spiritual purification, which is from evils and falses, is effected by the truths of faith, n. 2799, 5954, 7044, 7918, 9089, 10229, 10237. That when man is regenerated, truths are inseminated and implanted in good, that they may become of the life, n. 880, 2189, 2475, 2697. What the quality of truths must be that they may be implanted in good, n. 8725. That in regeneration truth is initiated and conjoined to good, and good reciprocally to truth, n. 5365, 8516. How this reciprocal initiation and conjunction is effected, n. 3155, 10067. That truth is implanted in good when it becomes of the will, since it then becomes of the love, n. 10367.

That there are two states through which the regenerated man passes: a first, when he is led by truth to good; a second, when he acts from good, and from good sees truth, n. 7992, 7993, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9227, 9230, 9274, 9739, 10048, 10057, 10058, 10076. The quality of man's state when truth is in the first place, and good in the second, n. 3610. Hence it appears that when man is regenerating, he looks to good from truth; but when regenerated, he regards truth from good. n. 6247. Thus that a turning over as it were takes place, in that the state of man is inverted, n. 6507.

But it is to be noted, that when man is regenerating, truth is not actually in the first place and good in the second, but only apparently; but that when man is regenerated, good is in the first place and truth in the second, actually and perceptibly, n. 3324, 3325, 3330, 3336, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6273, 8516, 10110. Consequently that good is the first and last of regeneration, n. 9337. Since truth appears to be in the first place and good in the second, when man is regenerating, or, which is the same thing, when man becomes a church, that on account of this appearance it was a matter of controversy among the ancients, whether the truth of faith or the good of charity is the first-born of the church, n. 367, 2435. That the good of charity is actually the first-born of the church, but the truth of faith only apparently so, n. 3325, 3494, 4925, 4926, 4928, 4930, 8042, 8080. That first-born in the Word signifies the first [principle] of the church, to which priority and superiority belongs, n. 3325. That the Lord is called the first-born, because in him and from him is all the good of love, of charity, and of faith, n. 3325.

That man ought not to return from the latter state wherein truth is regarded from good, to the former state, wherein good is regarded from truth, and why, n. 2454, 3650 to 3655, 5895, 5897, 7857, 7923, 8505, 8506, 8510, 8512, 8516, 9274, 10184. Where these words of the Lord are explained: *Let not him who is in the field return back to take his clothes.* Matt. xxiv. 18; also, *Whosoever shall then be in the field, let him not return to those things which are behind him. Remember Lot's wife.* Luke xvii. 31, 32: for this is signified by those words.

The process of the regeneration of man described, and how it is effected, n. 1555, 2343, 2490, 2657, 2979, 3057, 3286, 3310, 3316, 3332, 3470, 3701, 4353, 5112, 5126, 5270, 5280, 5342, 6717, 8772, 8773, 9043, 9103, 10021, 10057, 10367. That the arcana of regeneration are innumerable, since regeneration continues during the whole life of man, n. 2679, 3179, 3584, 3665, 3694, 3701, 4377, 4551, 4552, 5122, 5126, 5398, 5912, 6751, 9103, 9258, 9296, 9297, 9334. That scarce any of these arcana come to the knowledge and perception of man, n. 3179, 9336. That this is what is meant by the words of the Lord: *The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the Spirit.* John iii. 8. Concerning the process of the regeneration of the man of the spiritual church, n. 2675, 2678, 2679, 2682. And concerning the process of the regeneration of the man of the celestial church, with the difference between the celestial and spiritual, n. 5113, 10124.

That the case of the regenerate man is similar to that of an infant, who first learns to speak, then to think, afterwards to live well, until all those things flow from him spontaneously, as from himself, n. 3203, 9296, 9297. Thus that he who is regenerated is first led by the Lord as an infant, then as a youth, and afterwards as an adult, n. 3665, 3690, 4377, 4378, 4379, 6751. That when man is regenerated by the Lord, he is first in a state of external innocence, which is his state of infancy, and is afterwards successively led into a state of internal innocence, which is his state of wisdom, n. 9334, 9335, 10021, 10210. The nature and quality of the innocence of infancy, and of the innocence of wisdom, n. 1916, 2305, 2306, 3495, 4563, 4797, 5608, 9301, 10021. A comparison between the regeneration of man, and the conception and formation of an embryo in the womb, n. 3570, 4931, 9258. That therefore generations and nativities in the Word signify spiritual generations and nativities, which belong to regeneration, n. 613, 1145, 1255, 2020, 2584, 3860, 3868, 4070, 4668, 6239, 10197. The regeneration of man illustrated by the germinations in the vegetable kingdom, n. 5115, 5116. The regeneration of man represented in the rainbow, n. 1042, 1043, 1053.

That the internal or spiritual man, and the external or natural man, must each of them be regenerated, and the one by means of the other, n. 3868, 3870, 3872, 3876, 3877, 3882. That the internal man must be regenerated before the external, the internal man being in the light of heaven, and the external man in the light of the world, n. 3321, 3325, 3469, 3493, 4353, 8748, 9325. That the external or natural man is regenerated by means of the internal or spiritual, n. 3286, 3288, 3321. That man is not regenerate before the external or natural man is regenerate, n. 8742 to 8747, 9043, 9046, 9061, 9328, 9334. That the spiritual man is shut unless the natural man is regenerated, n. 6299. And that it is as it were blind with respect to the truth and goods of faith and love, n. 3493, 3969, 4353, 4587. That when the natural man is regenerate, the whole man is regenerate, n. 7442, 7443. That this is signified by the washing of the disciples' feet, and by these words of the Lord: *He that is washed hath no need to be washed except as to his feet, and the whole is clean.* John xiii. 9, 10; n. 10243. That washing in the Word signifies spiritual washing, which is purification from evils and falses. n. 3147, 10237, 10241. And that feet signify those things that are of the natural man, n. 2162, 3761, 3986, 4280, 4938 to 4952. That therefore to wash the feet, is to purify the natural man, n. 3147, 10241.

How the natural man is regenerated, n. 3502, 3508, 3509, 3510, 3573, 3576, 3579, 3616, 3762, 3786, 5373, 5647, 5650, 5651, 5660. The quality of the natural man when it is regenerate, and when it is not regenerate, n. 8744, 8745. That so far as the natural man does not combat with the spiritual man, so far the man is regenerate, n. 3286. That when a man is regenerate, the natural man perceives spiritual things by influx, n. 5651.

That the sensual [principle], which is the ultimate of the natural man, is not regenerated at this day, but that man is elevated above it, n. 7442. That all who are regenerated are actually elevated from sensual things into the light of heaven, n. 6183, 6454. The nature and quality of the sensual man may be seen in the extracts above, n. 50.

That man is regenerated by influx into his knowledges of good and truth, n. 4096, 4097, 4364. That when he is regenerated, he is introduced through mediate goods and truths into genuine goods and truths, and that afterwards the mediate goods and truths are relinquished, and the genuine succeed in their place, n. 3665, 3690, 3686, 3974, 4063, 4067, 4145, 6382. That then another order is induced amongst his truths and goods, n. 4250, 4251, 9931, 10303. That they are disposed according to ends, n. 4104. Thus according to the uses of spiritual life, n. 9297. That they who are regenerated undergo several states, and are continually brought more interiorly into heaven, and nearer to the Lord, n. 6645. That the regenerate man is in the order of heaven, n. 8512. That his internal is open into heaven, n. 8512, 8513. That man by regeneration comes into angelic wisdom, which however lies concealed in his interiors so long as he remains in the world, but is opened in the other life, and that his wisdom is then like that of the angels, n. 2494, 8747. The enlightenment of those who are regenerated described, n. 2697, 2701, 2704. That by regeneration man receives a new understanding, n. 2657. How the case is with respect to the fructification of good, and the multiplication of truth, with those who are regenerated, n. 984. That with a regenerate person truths from good form as it were a constellation by successive derivations, and continually multiply themselves round about, n. 5912. That with a regenerate person, truths from good are disposed into such order, that the genuine truths of good, from which, as their parents, the rest proceed, are in the middle, whilst the rest succeed in order according to their relationship and affinities, down to the ultimates, where there is obscurity, n. 4128, 4551, 4552, 5134, 5270. That with a regenerate person truths from good are disposed in the form of heaven, n. 3316, 3470, 3584, 4302, 5704, 5709, 6028, 6690, 9931, 10303; and in the work ON HEAVEN AND HELL, under the article *Concerning the Form of Heaven, which governs all heavenly consociation and communication*, n. 200 to 212; and in that *Concerning the Wisdom of the Angels of Heaven*, n. 265 to 275.

That with a regenerate person, there is a correspondence between spiritual things and natural things, n. 2850. That his order of life is altogether inverted, n. 3332, 5159, 8995. That he is altogether a new man as to his spirit, n. 3212. That he appears like the unregenerate man in externals, but not in internals, n. 5159. That spiritual good, which is to will and to do good from an affection of the love of good, can only be given to man by means of regeneration, n. 4538. That truths, which enter with affection, are reproduced, n. 5893. That truths, so far as they are deprived of life from the proprium of man, are so far conjoined to good, and receive spiritual life, n. 3607, 3610. That so far as evils from the love of self and the love of the world are removed, so far there is life in truths, n. 3610.

That the first affection of truth with the man who is regenerated is not pure, but is purified successively, n. 3089, 8413. That evils and falses, with the man who is regenerated, are removed slowly, and not quickly, n. 9334, 9335. That the evils and falses of the proprium of man still remain, and are only removed by regeneration, n. 865, 868, 887, 929, 1581, 2406, 4564, 8206, 8393, 8988, 9014, 9333 to 9336, 9445, 9447, 9448, 9451 to 9454, 9938, 10057, 10059. That a man can never be so far regenerated as to be called perfect, n. 894, 5122, 6648. That evil spirits dare not assault a regenerate man, n. 1695. That they who believe the justification taught in the church, know little of regeneration, n. 5398.

That man must have liberty, to be capable of being regenerated, n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700. That man is introduced into heavenly liberty by regeneration, n. 2874, 2875, 2882, 2892. That there is no conjunction of good and truth by compulsion, thus no regeneration, n. 2875, 2881, 4031, 8700. Other particulars respecting liberty as it regards regeneration, may be seen in the doctrine above, where it treats of LIBERTY.

That he who is regenerated, must necessarily undergo temptations, n. 3696, 8403. Because temptations take place for the sake of the conjunction of good and truth, and also of the internal and external man, n. 4248, 4272, 5772.

OF TEMPTATION.

187. THEY alone who are regenerating, undergo spiritual temptations; such temptations being pains of mind induced by evil spirits, in those who are in good and truth. While those spirits excite the evils of such persons, there arises in the mind the anxiety of temptation. Man does not know whence this anxiety comes, because he is unacquainted with its spiritual origin.

188. There are both evil and good spirits attendant on every man; the evil spirits are in his evils, and the good spirits in his goods. When the evil spirits approach they draw forth his evils, while the good spirits, on the contrary, draw forth his goods; whence arise collision and combat, causing in the man an interior anxiety, which is temptation. Hence it is plain that temptations are not induced by heaven, but by hell; as is in accordance with the faith of the church, which teaches that God tempts no man.

189. Interior anxieties are also experienced by those who are not in goods and truths; but natural, not spiritual anxieties; the two are distinguished by this, that natural anxieties have worldly things for their objects, but spiritual anxieties, heavenly things.

190. The object contended for during temptations, is the dominion of good over evil, or of evil over good. The evil which is desirous of obtaining the dominion, resides in the natural or external man, and the good, in the spiritual or internal man. If evil prevails, the natural man obtains the dominion; but if good prevails, the spiritual conquers.

191. These combats are carried on by the truths of faith derived from the Word. By these man must contend against evils and falses; for if he combats from any other principles, he cannot conquer, because in these alone the Lord is present. And as this warfare is carried on by the truths of faith, man is not permitted to enter on it until he has been instructed in the knowledge of good and truth, and has thence obtained some

degree of spiritual life; such combats, therefore, do not take place till men arrive at years of maturity.

192. If man falls in temptation, his state after it becomes worse than before, because evil has acquired power over good, and falsity over truth.

193. Since at this day faith is rare, because there is no charity, the church being at its end, there are but few who are admitted into any spiritual temptations; hence it is scarcely known what they are, and to what salutary purpose they are conducive.

194. The ends to which temptations are conducive are these. They acquire for good dominion over evil, and for truth dominion over the false; they confirm truths in the mind, and conjoin them to good; and they disperse evils and the falsities thence derived. They serve also to open the internal spiritual man, and to bring the natural man into subjection to it; to destroy the loves of self and the world, and to subdue the concupiscences which proceed from them. When these things are effected, man acquires enlightenment and perception respecting the nature of good and its truth, and of falsity and its evil; whence he obtains intelligence and wisdom, which afterwards increase continually.

195. The Lord alone combats for man in temptation; and unless he believes that the Lord alone combats and conquers for him, he undergoes only an external temptation, which is in no respect conducive to his salvation.

FROM THE ARCANA CŒLESTIA.

196. Before the particulars contained in the Arcana Cœlestia, respecting temptations, are summarily recited, something shall first be said concerning them, in order that it may be known still more clearly from whence they proceed. When the truths of faith which a man believes in his heart, and according to which he loves to live, are assaulted within him, it is called a spiritual temptation, especially when the good of love, in which he places his spiritual life, is assaulted. Those assaults take place in various ways; as by an influx of scandals against good and truth into the thoughts and the will; also by a continual drawing forth, and bringing to remembrance, of the evils which one has committed, and of the false persuasions by which one has been led, thus by an inundation of such things; and at the same time by an apparent shutting up of the interiors of the mind, and, consequently, of communication with heaven, by which the capacity of thinking from one's own faith, and of willing from one's own love, are intercepted. These things are effected by evil spirits who are present with man; and when they take place, they assume the appearance of interior anxieties and pains of conscience; for they affect and torment

man's spiritual life, because he supposes that they proceed, not from evil spirits, but from his own interiors. Man does not know that such assaults proceed from evil spirits, because he is ignorant that spirits are present with him, evil spirits in his evils, and good spirits in his good; and that they reside in his affections. These temptations are most grievous, when they are accompanied with bodily pains; and still more so, when those pains are of long continuance, and no deliverance is granted, even although the Divine mercy is implored; hence results despair, which is the end.

Some particulars shall first be adduced from the ARCANA CŒLESTIA, concerning the spirits that are with man, because temptations proceed from them.

That spirits and angels are attendant on every man, n. 697, 5846 to 5866. That they are in his thoughts and affections, n. 2888, 5846, 5848. That if spirits and angels were taken away, man could not live, n. 2887, 5849, 5854, 5993, 6321. Because by spirits and angels man has communication and conjunction with the spiritual world, without which he would have no life, n. 697, 2796, 2886, 2887, 4047, 4048, 5846 to 5866, 5976 to 5993. That the spirits with man are changed according to the affections of his love, n. 5851. That spirits from hell are in the loves of man's proprium, n. 5852, 5979 to 5993. That spirits enter into all things of man's memory, n. 5853, 5897, 5859, 5860, 6192, 6193, 6198, 6199. That angels are in the ends from which and for the sake of which man thinks, wills, and acts in one particular manner and no other, n. 1317, 1645, 5844. That man is not visible to spirits, nor spirits to man, n. 5885. That spirits cannot see what is in our solar world by means of man, n. 1880. That though spirits and angels are with man, in his thoughts and affections, yet still he is in liberty as to thought, will, and action, n. 5982, 6477, 8209, 8307, 10777; and in the work ON HEAVEN AND HELL, where the conjunction of heaven with the human race is treated of, n. 291 to 302.

197. *Whence and of what quality temptations are.* That temptations proceed from the evil spirits that are with man, who inject scandals against the goods and truths which a man loves and believes, and likewise excite the evils which he has done and the falses which he has thought, n. 741, 751, 761, 3927, 4307, 4572, 5036, 6657, 8960. That then evil spirits use all sorts of cunning and malice, n. 6666. That the man who is in temptations is near to hell, n. 8131. That there are two forces which act in temptations, a force from within from the Lord, and a force from without from hell, n. 8168.

That the reigning love of man is assaulted in temptations, n. 847, 4274. That evil spirits attack those things only which are of man's faith and love, thus those things which relate to his spiritual life; wherefore at such times his eternal life is at stake, n. 1820. A state of temptations compared with that of a man among thieves, n. 5248. That in temptations angels from the Lord keep man in the truths and goods which are with him, but evil spirits keep him in the falses and evils which are with him, whence arises a conflict and combat, n. 4249.

That temptation is a combat between the internal or spiritual man, and the external or natural man, n. 2183, 4256. Thus between the delights of the internal and external man, which are then opposite to each other, n. 3928, 10351. That it takes place on account of the disagreement between those delights, n. 3928. Thus that the dominion of one over the other is what is contended for in temptations, n. 3928, 8961.

That no person can be tempted unless he is in the acknowledgment, and likewise in the affection of truth and good, because there is otherwise no combat, for there is nothing spiritual to act against what is natural, thus there is no contest for dominion, n. 3928, 4299. That whoever has acquired any spiritual life, undergoes temptations, n. 8963. That temptations take place with those who have conscience, that is, with those who are in spiritual love; but that more grievous ones take place with those who have perception, that is, with those who are in celestial love, 1668, 8963. That dead men, that is they who are not in faith and love to God, and in love towards the neighbor, are not admitted into temptations, because they would fall, n. 270, 4274, 4299, 8964, 8968. That therefore very few at this day are admitted into spiritual temptations, n. 8965. But that they have anxieties on account of various causes in the world, past, present, or future, which are often attended with infirmity of mind and weakness of body, which anxieties are not the anxieties of temptations, n. 762, 8164. That spiritual temptations are sometimes attended with bodily pains, and sometimes not, n. 8164. That a state of temptations is an unclean and filthy state, inasmuch as evils and falses are injected, and also doubts concerning goods and truths, n. 5246. Also, because in temptations there are indignations, pains of the mind, and many affections that are not good, n. 1917, 6829. That there is also obscurity and doubt concerning the end, n. 1820, 6829. And likewise concerning the Divine Providence and hearing of prayer, because prayers are not heard in temptations as they are out of them, n. 8179. And because man when he is in temptation, seems to himself to be in a state of damnation, n. 6097. Because man perceives clearly what is doing in his external man, consequently the things which evil spirits inject and call forth, according to which he thinks of his state; but he does not perceive what is doing in his internal man, consequently the things which flow in by means of angels from the Lord, and therefore he cannot judge of his state therefrom, n. 10236, 10240.

That temptations are generally carried to desperation, which is their end, n. 1787, 2694, 5279, 5280, 6144, 7147, 7155, 7166, 8165, 8567. The reasons, n. 2694. That in the temptation itself there are also desperations, but that they terminate in a general one, n. 8567. That in a state of desperation a man speaks bitter things, but that the Lord does not attend to them, n. 8165. That when the temptation is finished, there is at first a fluctuation between truth and the false, n. 848, 857. But that afterwards truth shines, and becomes serene and cheerful, n. 3696, 4572, 6829, 8367, 8370.

That they who are regenerated undergo temptations not once only, but many times, because many evils and falses are to be removed, n. 8403. That if they who have acquired some spiritual life do not undergo temptations in the world, they undergo them in the other life, n. 7122. How temptations take place in the other life, and where, n. 537, 538, 539, 699, 1106 to 1113, 1122, 2694, 4728, 4940 to 4951, 6119, 6928, 7090, 7122, 7123, 7186, 7317, 7474, 7502, 7541, 7542, 7545, 7768, 7990, 9331, 9763. Concerning the state of enlightenment of those who come out of temptation, and are raised into heaven, and their reception there, n. 2699, 2701, 2704.

The nature of the temptation occasioned by failure of truth, attended with a desire thereof at the same time, n. 2682, 8352. The temptation of infants in another world, whereby they learn to resist evils, n. 2294. The difference between temptations, infestations, and vastations, n. 7474.

198. *How and when temptations take place.* That spiritual combats are chiefly fought by the truths of faith, n. 8962. That truth is the first [instrument] of combat, n. 1685. That the men of the spiritual church are tempted with regard to the truths of faith, and carry on the combat by truths; but that the men of the celestial church are tempted with regard to goods of love, and carry on the combat by goods, n. 1668, 8963. That the members of the spiritual church, for the most part, do not combat from genuine truths, but from such as they believe to be genuine from the doctrine of their own church; which doctrine however ought to be such, as to be capable of being conjoined with good, n. 6765.

That whoever is regenerated must undergo temptations, and that he cannot be regenerated without them, n. 5036, 5403; and that temptations therefore are necessary, n. 7090. That the man who is regenerating comes into temptations, when evil endeavors to gain dominion over good, and the natural man over the spiritual man, n. 6857, 8961; and when good ought to have the precedence, n. 4248, 4249, 4256, 8962, 8963. That they who are regenerated, are first let into a state of tranquillity, then into temptations, and afterwards return into a state of tranquillity of peace, which is the end, n. 3696.

199. *What good is effected by temptations.* The general effect of temptations, n. 1692, 1717, 1740, 6144, 8958 to 8969. That by temptations the spiritual or internal man acquires dominion over the natural or external man; consequently good acquires the dominion over evil, and truth over the false; because good resides in the spiritual man, which cannot exist without it, and evil resides in the natural man, n. 8961. Forasmuch as temptation is a combat between them, it follows that dominion is the object of contest, that is, whether the spiritual man shall have dominion over the natural man, thus whether good shall have dominion over evil, or *vice versa;* consequently, whether the Lord or hell shall have dominion over man, n. 1923, 3928. That the external or natural man, by means of temptations, receives truths corresponding to the affection thereof in the internal or spiritual man, n. 3321, 3928. That the internal spiritual man is opened and conjoined with the external by means of temptations, in order that man as to each may be capable of being elevated, and of looking to the Lord, n. 10865. The internal spiritual man is opened and conjoined with the external by means of temptations, because the Lord acts from the interior, and flows in thence into the external, and removes and subjugates the evils therein, and at the same time subjects and renders it subordinate to the internal, n. 10685.

That temptations take place for the sake of the conjunction of good and truth, and the dispersion of the falses which adhere to truths and goods, n. 4572. Consequently that good is conjoined to truths by means of temptations, n. 2272. That the vessels recipient of truth are softened by means of temptations, and put on a state receptive of good, n. 3318. That truths and goods, consequently the things which belong to faith and charity, are confirmed and implanted by means of temptations, n. 8351, 8924, 8966, 8967. And that evils and falses are removed, and room made for the reception of goods and truths, n. 7122. That by means of temptations the loves of self and the world, from whence proceed all evils and falses, are broken, n. 5356; and that thus man is humbled, n. 8966, 8967. That evils and falses are subdued, separated, and removed, but not abolished, by means of temptations, n. 868. That by means of temptations corporeal things with their concupiscences are subdued, n. 857, 858. That man by means of temptations learns what good and truth are, even from their relation to their opposites, which are evils and falses, n. 5356. That he also learns that of himself he is nothing but evil, and that all the good with him is from the Lord, and from his mercy, n. 2334.

That by means of the temptations in which man conquers, evil spirits are deprived of the power of rising up against him any more, n. 1695, 1717. That the hells dare not rise up against those who have suffered temptations and have conquered, n. 2183, 8273.

That after temptations in which man has conquered, there is joy arising from the conjunction of good and truth, although the man knows not that the joy he then feels proceeds therefrom, n. 4572, 6829. That there is then an illustration of the truth which is of faith, and a perception of the good which is of love, n. 8367, 8370. That thence he acquires intelligence and wisdom, n. 8966, 8967. That truths after temptations increase immensely, n. 6663; and that good has the precedence, or is in the first place, and truth in the second, n. 5773; and that man, as to his internal spiritual man, is admitted into the angelic societies, thus into heaven, n. 6611.

That before a man undergoes temptations, the truths and goods which are with him are arranged in order by the Lord, that he may be capable of resisting the evils and falses which are with him, and are excited from hell, n. 8131. That in temptations the Lord provides good where the evil spirits intend evil, n. 6574. That after temptations the Lord reduces truths with goods into a new order, and disposes them in a heavenly form, n. 10685. That the interiors of the spiritual man are disposed into a heavenly form, see the work ON HEAVEN AND HELL, where it treats of the form of heaven, according to which are regulated the consociations and communications therein, n. 200 to 212.

That they who fall in temptations, come into damnation, because evils and falses conquer, and the natural man prevails over the spiritual man, and afterwards has the dominion; and that the latter state becomes worse than the former, n. 8165, 8169, 8961.

200. *That the Lord combats for man in temptations.* That the Lord alone combats for man in temptations, and that man does not combat at all from himself, n. 1692, 8172, 8175, 8176, 8273. That man cannot by any means combat against evils and falses from himself, because that would be to fight against all the hells, which the Lord alone can subdue and conquer, n. 1692. That the hells fight against man, and the Lord for him, n. 8159. That man combats from truths and goods, thus from the knowledges and affections thereof

which are with him; but that it is not man who combats, but the Lord by means of these knowledges and affections, n. 1661. That man thinks that the Lord is absent in temptations, because his prayers are not heard as they are out of them, but that nevertheless the Lord is then more present with him, n. 840. That in temptations man ought to combat as from himself, and not to hang down his hands, nor to expect immediate help; but that nevertheless he ought to believe that all help is from the Lord, n. 1712, 8179, 8969. That man cannot otherwise receive a heavenly proprium, n. 1937, 1947, 2882, 2883, 2891. The quality of that proprium, that it is not mans, but the Lord's with him, n. 1937, 1917, 2882, 2883, 2891, 8497.

That temptation is of no avail, and productive of no good, unless a man believes, at least after the temptations, that the Lord has fought and conquered for him, n. 8969. That they who place merit in works, cannot combat against evils, because they combat from their own proprium, and do not permit the Lord to combat for them, n. 9978. That they who believe they have merited heaven by their temptations, are with much difficulty saved, n. 2273.

That the Lord does not tempt, but liberates, and leads to good, n. 2768. That temptations appear to be from the Divine, when yet they are not, n. 4299. In what sense the petition in the Lord's prayer—*Lead us not into temptation*—is to be understood, from experience, n. 1875. That the Lord does not concur in temptations by permitting them, according to the idea which man entertains of permission, n. 2768.

That in every temptation there is liberty, although it does not appear so, but that the liberty is interiorly with man from the Lord, and that he therefore combats and is willing to conquer, and not to be conquered, which he would not do without liberty, n. 1937, 1947, 2881. That the Lord effects this by means of the affection of truth and good impressed on the internal man, although the man is ignorant thereof, n. 5044. For all liberty is of affection or love, and according to its quality, n. 2870, 3158, 8907, 8990, 9585, 9591.

201. *Of the Lord's temptations.* That the Lord endured the most grievous and terrible of all temptations, of which there is but little said in the literal sense of the Word, but much in the internal sense, n. 1663, 1668, 1787, 2776, 2786, 2795, 2814, 9528. That the Lord combated from divine love towards the whole human race, n. 1690, 1691, 1812, 1813, 1820. That the love of the Lord was the salvation of the human race, n. 1820. That the Lord combated from His own proper power, n. 1692, 1813, 9937. That the Lord alone was made justice and merit, by means of temptations, and of the victories which He gained therein from His own proper power, n. 1813, 2025, 2026, 2027, 9715, 9809, 10019. That by means of temptations the Lord united the Divine itself, which was in Him from conception, to His Human, and made this Divine, as He makes man spiritual by means of temptations, n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286. That the temptations of the Lord were attended with despair at the end, n. 1787. That the Lord, by means of the temptations with which He suffered Himself to be assaulted, subjugated the hells, and reduced to order all things in them, and in heaven, and at the same time glorified His Human, n. 1737, 4287, 9397, 9258, 9937. That the Lord alone

fought against all the hells, n. 8273. That He permitted temptations from thence to assault Him, n. 2816, 4295.

That the Lord could not be tempted as to the Divine, because the hells cannot assault the Divine, wherefore He assumed a human from the mother, which could be tempted, n. 1414, 1444, 1573, 5041, 5157, 7193, 9315. That by means of temptations and victories He expelled all that was hereditary from the mother, and put off the human from her, until at length He was no longer her son, n. 2159, 2574, 2649, 3036, 10829. That Jehovah, who was in Him from conception, appeared in His temptations to be absent, n. 1815. That this was His state of humiliation, n. 1785, 1999, 2159, 6866. That His last temptation and victory, by which He fully subjugated the hells, and made His Human Divine, was in Gethsemane and on the cross, n. 2776, 2803, 2813, 2814, 10655, 10659, 10829.

That to eat no bread and drink no water for forty days, signifies an entire state of temptations, n. 10686. That forty years, months, or days, signify a plenary state of temptations from beginning to end; and that such a state is understood by the deluge continuing forty days; by Moses abiding forty days upon Mount Sinai; by the sojourning of the children of Israel forty years in the desert; and by the Lord's temptation in the desert for forty days; n. 730, 862, 2272, 2273, 8098.

OF BAPTISM.

202. The ordinance of baptism is intended as a sign that the person baptized belongs to the church, and as a memorial that he must be regenerated; for the washing of baptism has no other signification than of spiritual washing, or regeneration.

203. All regeneration is effected by the Lord, through the instrumentality of the truths of faith, and of a life in accordance with them. Baptism, therefore, is a testification that the person baptized belongs to the church, and is capable of being regenerated: for it is in the church that the Lord, who alone regenerates man, is acknowledged, and there also is the Word, which contains the truths of faith, by which regeneration is effected.

204. These truths the Lord teaches in John: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* chap. iii. 5. Water, in the spiritual sense, here signifies the truth of faith derived from the Word; the Spirit, a life according to that truth; and being born, being regenerated thereby.

205. Since every one who is regenerated also undergoes temptations, which are spiritual combats against evil and the false, the water used in baptism likewise signifies those temptations.

206. As baptism is appointed a sign and memorial of those

things, man may be baptized as an infant, and if he has not been baptized in his infancy, he may be baptized as an adult.

207. Let those, therefore, who are baptized, remember, that baptism itself confers upon its subjects neither faith nor salvation, but merely testifies that they will receive faith, and that they will be saved, if they are regenerated.

208. Hence may be seen the import of the Lord's words in Mark: *He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.* chap. xvi. 16. Here, to believe, signifies to acknowledge the Lord, and to receive divine truths from Him by means of the Word; and to be baptized, is to be regenerated by the Lord by means of those truths.

FROM THE ARCANA CŒLESTIA.

209. THAT baptism signifies regeneration by the Lord by the truths of faith derived from the Word, n. 4255, 5120, 9089, 10239, 10386, 10387, 10388, 10392. That baptism is for a sign that man is of the church, which acknowledges the Lord, who is the source of regeneration, and which has the Word, from which the truths of faith, by means of which regeneration is effected, are derived, n. 10386, 10387, 10388. That baptism gives neither faith nor salvation, but testifies that faith and salvation will be received by those who are regenerated, n. 10391.

That washings in the ancient churches, and in the Israelitish church, represented and thence signified purifications from evils and falses, n. 3147, 9089, 10237, 10239. That washings of garments signified the purification of the understanding from falses, n. 5954. That washing of the feet signified the purification of the natural man, n. 3147, 10241. What is signified by the washing of the disciples' feet by the Lord, is explained at n. 10243.

That waters signify the truths of faith, n. 28, 2702, 3058, 5668, 8568, 10238. That a fountain and a well of living waters signifies the truths of faith from the Lord, consequently the Word, n. 3424. That bread and water signify all the goods of love and truths of faith, n. 4976, 9323, That spirit signifies the life of truth, or the life of faith, n. 5222, 9281, 9818. What the spirit and the flesh signify,—that the spirit signifies life from the Lord, and flesh, life from man, n. 10283. Hence it is evident what is signified by these words of the Lord: *Except a man be begotten of water and the spirit, he cannot enter into the kingdom of God;* namely, that unless man is regenerated by the truths of faith, and by a life according to them, he cannot be saved, n. 10240. That all regeneration is effected by the truths of faith, and by a life according to them, n. 1904, 2046, 9088, 9959, 10028.

That the total washing, which was effected by immersion in the waters of Jordan, signified regeneration, in the same manner as baptism, n. 9089, 10239. What the waters of Jordan, and Jordan itself, signified, n. 1585, 4255.

That a deluge and inundation of waters signify temptations, n. 660, 705, 739, 756, 790, 5725, 6853. That baptism signifies the same, n. 5120, 10389. In what manner baptism was represented from heaven, n. 2299.

OF THE HOLY SUPPER.

210. THE Holy Supper was instituted by the Lord, to be a means whereby the church may have conjunction with heaven, and thus with the Lord; it is, therefore, the holiest solemnity of divine worship.

211. The manner in which such conjunction is effected by the Holy Supper, is not understood by those who are unacquainted with the internal or spiritual sense of the Word, since they do not think beyond the external sense, which is that of the letter. It is only from the internal or spiritual sense of the Word, that it can be known what is signified by the Lord's body and blood, and by the bread and wine; and also what is signified by eating.

212. In the spiritual sense, the Lord's body or flesh, and the bread, signifies the good of love; the Lord's blood and the wine, the good of faith; and eating, appropriation and conjunction. In no other sense do the angels, who are attendant on man, when he receives the sacrament of the Supper, understand those things, for they perceive all things spiritually. Hence it is, that, on such occasions, a holy principle of love and of faith flows into man from the angels, thus through heaven from the Lord, and hence conjunction is effected.

213. From these considerations it is evident, that when man partakes of the bread, which is the body, he is conjoined to the Lord by the good of love, directed to Him and derived from Him; and that when he partakes of the wine, which is the blood, he is conjoined to the Lord by the good of faith, directed to Him and derived from Him. But it must be particularly observed, that conjunction with the Lord, by means of the sacrament of the Holy Supper, is effected with those alone who are influenced by the good of love to Him, and of faith in Him and from Him. With these there is conjunction by means of this most holy ordinance; with others, there is indeed the Lord's presence, but no conjunction with Him.

214. Besides, the Holy Supper includes and comprehends the whole of the divine worship instituted in the Israelitish Church; for the burnt offerings and sacrifices, in which the worship of that Church principally consisted, were denominated by the single term BREAD; hence, also, the Holy Supper is the completion or fulness of that representative worship.

FROM THE ARCANA CŒLESTIA.

SINCE what is involved in the holy supper cannot be known, unless it be known, what its particulars signify, for they correspond to spiritual things, therefore some passages shall be adduced respecting what is signified by body and flesh, by bread and wine, and by eating and drinking; as also concerning the sacrifices, wherein the worship of the Israelitish church principally consisted, shewing that they were called bread.

215. OF SUPPER. That dinners and suppers signified consociation by love, n. 3596, 3832, 4745, 5161, 7996. That the Paschal supper signified consociation in heaven, n. 7836, 7997, 8001. That the feast of unleavened bread, or of the passover, signified deliverance from damnation, by the Lord, n. 7093, 7867, 9286 to 9292, 10655; and in the inmost sense, the remembrance of the glorification of the Lord's Human, because deliverance comes therefrom, n. 10655.

216. OF BODY AND FLESH. That the Lord's flesh signifies the Divine Good of His Divine Love, that is, of His Divine Human, n. 3813, 7850, 9127, 10283. That His body has a like signification, n. 2343, 2359, 6135. That flesh in general signifies the will-principle or proprium of man, which regarded in itself is evil; but which when vivified by the Lord, signifies good, n. 148, 149, 780, 999, 3813, 8409, 10283. That hence flesh in the Word, signifies the whole man, and every man, n. 574, 1050, 12803

It is said here and in what follows, that these things signify, because they correspond; for whatever corresponds, signifies, see n. 2890, 2971, 2987, 2989, 3002, 3225. *That the Word is written by mere correspondences, and hence its internal or spiritual sense, the nature of which cannot be known, and scarcely its existence, without a knowledge of correspondences, n.* 3131, 3472 to 3485, 8615, 10657. *That thus there is a conjunction of heaven with the man of the church by the Word, n.* 10687. *For further particulars on this head see n.* 303 to 310, *in the work* ON HEAVEN AND HELL, *where it treats of the conjunction of heaven with the man of the church by means of the Word.*

217. OF BLOOD. That the Lord's blood signifies the Divine Truth proceeding from the Divine Good of His Divine Love, n. 4735, 4978, 7317, 7326, 7846, 7850, 7877, 9127, 9393, 10026, 10033, 10152, 10204. That the blood sprinkled upon the altar round about, and at its foundation, signified the unition of Divine Truth and Divine Good in the Lord, n. 10047. That the blood of grapes signifies the truth of faith from the good of charity, n. 6378. That a grape and a bunch of grapes signify spiritual good, which is the good of charity, n. 5117. That to shed blood is to offer violence to Divine Truth, n. 374, 1005, 4735, 5476, 9127. What is signified by blood and water going out of the Lord's side, n. 9127. What by the Lord's redeeming men by His blood. 10152.

218. OF BREAD. That bread, when mentioned in relation to the Lord, signifies the Divine Good of the Lord's Divine Love, and the reciprocal good of the man who eats it, n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545. That bread involves and signifies all food in general, n. 2165, 6118. That food signifies every thing that nourishes the spiritual life of man, n. 4976, 5147, 5915,

6277, 8418. Thus bread signifies all celestial and spiritual food, n. 276, 680, 2165, 2177, 3478, 6118, 8410. Consequently every thing which proceeds out of the mouth of God, according to the Lord's words, Matt. iv. 4, n, 681. That bread in general signifies the good of love, n. 2165, 2177, 10686. The same is signified by wheat, of which bread is made, n. 3941, 7605. That bread and water when mentioned in the Word, signify the good of love, and the truth of faith, n. 9323. That breaking of bread was a representative of mutual love in the ancient churches, n. 5405. That spiritual food is knowledge, intelligence, and wisdom, and consequently good and truth, because the former are derived from the latter, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5656, 8562, 9003. And because they nourish the mind, n. 4459, 5293, 5576, 6277, 8418. That sustenance by food signifies spiritual nourishment, and the influx of good and truth from the Lord, n. 4976, 5915, 6277.

That the shew-bread on the table in the tabernacle, signified the Divine Good of the Lord's Divine Love, n. 3478, 9545. That the meat-offerings of cakes and wafers in the sacrifices, signified worship from the good of love, n. 4581, 10079, 10137. What the various meat-offerings signified in particular, n. 7978, 9992, 9993, 9994, 10079.

That the ancients, when they mentioned bread, meant all food in general, see Gen. xliii. 16, 31; Exod. xviii. 12; Judges xiii. 15, 16; 1 Sam. xiv. 28, 29; chap. xx. 24, 27; 2 Sam. ix. 7, 10; 1 Kings iv. 22, 23; 2 Kings xxv. 29.

219. Of Wine. That wine, when mentioned with respect to the Lord, signifies the Divine Truth proceeding from His Divine Good, in the same manner as blood, n. 1071, 1798, 6377. That wine in general signifies the good of charity, n. 6377. That new wine signifies truth from good in the natural man, n. 3580. That wine is called the blood of grapes, n. 6378. That a vineyard signifies the church with respect to truth, n. 9139, 3220. That the drink-offering in the sacrifices, which was wine, signified spiritual good, which is holy truth, n. 1072. That the Lord alone is holy, and hence that all holiness is from Him, n. 9229, 9680, 10359, 10360. That the Divine Truth proceeding from the Lord is what is called holy in the Word, n. 6788, 8302, 9229, 9820, 10361.

220. Of Eating and Drinking. That to eat signifies to be appropriated and conjoined by love and charity, n. 2187, 2343, 3168, 3513, 5643. That hence it signifies to be consociated, n. 8001. That to eat is predicated of the appropriation and conjunction of good, and to drink, of the appropriation and conjunction of truth, n. 3168, 3513, 3832, 9412. What eating and drinking in the Lord's kingdom signifies, n. 3832. Hence it is, that to be famished and hungry, in the Word, signifies to desire good and truth from affection, n. 4958, 10227.

That the angels understand the things here spoken of according to their internal or spiritual sense alone, because the angels are in the spiritual world, n. 10121. That hence holiness from heaven flows in with the men of the church, when they receive the sacrament of the supper with sanctity, n. 6789. And effects conjunction with the Lord, n. 1519, 3464, 3735, 5915, 10521, 10522.

221. Of Sacrifices. That burnt-offerings and sacrifices signified all things of worship from the good of love, and from the truths of faith, n. 923, 6905, 8680, 8936, 10042. That burnt-offerings and sacrifices also signified divine celestial things, which are the internal things of the church, from which worship is derived, n. 2180, 2805, 2807, 2830, 3519. With a variation and difference according to the varieties of worship, n. 2805, 6905, 8936. That therefore there were many kinds of sacrifices, and various processes to be observed in them, and various beasts made use of, n. 2830, 9939, 9990. That the various things which they signified in general, may appear from unfolding the particulars by the internal sense, n. 10042. What the beasts which were sacrificed signified in particular, n. 10042. That arcana of heaven are contained in the rituals and processes of the sacrifices, n. 10057. That in general they contained the arcana respecting the glorification of the Lord's Human; and in a respective sense, the arcana of the regeneration and purification of man from evils and falses; wherefore they were prescribed for various sins, crimes, and purifications, n. 9990, 10022, 10042, 10053, 10057. What is signified by the imposition of hands on the beasts which were sacrificed, n. 10023. What by the inferior parts of the slain beasts being put under their superior parts, in the burnt-offerings, n. 10051. What by the meat-offerings that were offered at the same time, n. 10079. What by the drink-offering, n. 4581, 10137. What by the salt which was used, n. 10300. What by the altar and all the particulars of it, n. 921, 2777, 2784, 2811, 2812, 4489, 4541, 8935, 8940, 9388, 9389, 9714, 9726, 9963, 9964, 10028, 10123, 10151, 10242, 10245, 10344. What by the fire of the altar, n. 934, 6314, 6832. What by eating together of the things sacrificed, n. 2187, 8682. That sacrifices were not commanded, but charity and faith, thus that they were only permitted, shewn from the Word, n. 922, 2180. Why they were permitted, n. 2180, 2818.

That the burnt-offerings and sacrifices, which consisted of lambs, she-goats, sheep, kids, he-goats, and bullocks, were in one word called Bread, is evident from the following passages: *And the priest shall burn it upon the altar;* IT IS THE BREAD OF THE OFFERING MADE BY FIRE UNTO THE LORD. Levit. iii. 11, 16. *The sons of Aaron shall be holy unto their God, neither shall they profane the name of their God; for the offerings of Jehovah made by fire, the* BREAD OF THEIR GOD, *they do offer. Thou shalt sanctify him, therefore, for he offereth* THE BREAD OF THY GOD. *A man of the seed of Aaron, in whom there shall be a blemish, let him not approach to offer the* BREAD OF HIS GOD. Levit. xxi. 6, 8, 17, 21. *Command the children of Israel, and say unto them, My offering,* MY BREAD, *for my sacrifices made by fire for an odor of rest, ye shall observe, to offer unto me in their due season.* Num. xxviii. 2. *He who shall have touched an unclean thing shall not eat of the holy things, unless he wash his flesh in water; and shall afterwards eat of the holy things, because it is his* BREAD. Levit. xxii. 6, 7. *Ye offer* POLLUTED BREAD *upon my altar,* Malachi i. 7.

From what has been observed, it may be seen what is meant by bread in John: *Jesus said, Verily, verily, I say unto you, Moses gave them not that* BREAD FROM HEAVEN, *but my Father giveth you the* TRUE BREAD FROM HEAVEN; *for* THE BREAD OF GOD *is He* *who came down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us* THIS BREAD. *Jesus said unto them,* I AM THE BREAD OF LIFE; *he that cometh to me shall never hunger, and he that believeth on me shall never thirst. He that believeth on me hath eternal life.* I AM THE BREAD OF LIFE. THIS IS THE BREAD *which cometh down from heaven; that a man may eat thereof, and not die.* I AM THE LIVING BREAD *which came down from heaven; if any one shall eat* OF THIS BREAD, *he shall live for ever.* vi. 31 to 35, and 47 to 51. From these passages, and from what has been said above, it appears that bread is all the good which proceeds from the Lord, for the Lord Himself is in His own good; and thus that bread and wine in the holy supper are all worship of the Lord from the good of love and faith.

222. To the above shall be added some particulars from the ARCANA CŒLESTIA, n. 9127: "He who knows nothing of the internal or spiritual sense of the Word, knows no other than that flesh and blood, when they are mentioned in the Word, mean natural flesh and blood. The internal sense, however, does not treat of the life of man's body, but of his soul, that is, of his spiritual life, which he is to live to eternity. This life is described in the literal sense of the Word, by things which belong to the life of the body, that is, by flesh and blood; and as the spiritual life of man subsists by the good of love and the truth of faith, therefore in the internal sense of the Word the good of love is meant by flesh, and the truth of faith by blood. These are understood by flesh and blood, and by bread and wine, in heaven; for bread means altogether the same there as flesh, and wine as blood. They who are not spiritual men, do not apprehend this; let such abide therefore in their own faith, only believing that in the holy supper, and in the Word, there is a sanctity, because they are from the Lord, although they may not know where that sanctity resides. On the other hand, let those who are endowed with interior perception, consider whether flesh means flesh, and blood, blood, in the following passages. In the Apocalypse: *I saw an angel standing in the sun, and he cried with a great voice, saying unto all the fowls that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them, and the flesh of all men, both free and bond, both small and great.* xix. 17, 18. Who can understand these words, unless he knows what flesh, kings, captains, mighty men, horses, them that sit on them, and freemen and bondmen, signify in the internal sense? And in Ezekiel: *Thus saith the Lord Jehovah: Say to every feathered fowl and to every beast of the field, Assemble yourselves and come; gather yourselves from every side to my sacrifice that I sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; and ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you: thus shall ye be filled at my table, with horses and chariots, with mighty men, and with all men of war; and I will set my glory among the nations.* xxxix. 17, 18, 19, 20. 21. This passage treats of the calling together of all to the kingdom of the Lord, and

in particular of the establishment of the church among the Gentiles; and eating flesh and drinking blood, signify to appropriate Divine Good and Divine Truth, thus the holy principle which proceeds from the Lord's Divine Humanity, to themselves. Who cannot see, that flesh does not here mean flesh, nor blood, blood; as when it is said, that they should eat the flesh of the mighty, and drink the blood of the princes of the earth, and that they should drink blood even to drunkenness; also that they should be filled with horses, with chariots, with mighty men, and with all men of war? What the feathered fowls and the beasts of the field signify in the spiritual sense, may be seen in the work ON HEAVEN AND HELL, n. 110 and the notes. Let us now consider what the Lord said concerning His flesh and His blood, in John: *The bread which I will give, is my flesh. Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. This is the bread which came down from heaven.* vi. 51 to 58. That the flesh of the Lord is Divine Good, and His blood, Divine Truth, each from Him, is evident, because these principles nourish the spiritual life of man; hence it is said, *My flesh is meat indeed, and my blood is drink indeed:* and as man is conjoined to the Lord by Divine Good and Truth, it is also said, *Whoso eateth my flesh and drinketh my blood, hath eternal life;* and, *He dwelleth in me, and I in him;* and in the former part of the chapter, *Labor not for the meat which perisheth, but for that meat which endureth to eternal life.* verse 27. That to abide in the Lord is to be in love to Him, the Lord Himself teaches in John, chap. xv. 2—12."

OF THE RESURRECTION.

223. MAN is so created that, as to his internal, he cannot die; for he is capable of believing in and of loving God, and thus of being conjoined to God by faith and love; and to be thus conjoined to God is to live to eternity.

224. This internal exists in every man who is born: his external is that by which he brings into effect the things which belong to his faith and love. The internal of man is the spirit, and the external is the body. The external, or the body, is suited to the performance of uses in the natural world, and is rejected or put off at death; but the internal, which is called the spirit, and which is suited to the performance of uses in the spiritual world, never dies. After death, this internal exists as a good spirit and an angel, if the man had been good during his abode in his world, but if during that time he had lived in evil, he is, after death, an evil spirit.

225. The spirit of man, after the dissolution of the body,

appears in the spiritual world in a human form, in every respect as in the natural world. He enjoys the faculty of sight, of hearing, of speaking, and of feeling, as he did in the world; and he is endowed with every faculty of thought, of will, and of action, as when he was in the world; in a word, he is a man in all respects, even to the most minute particular, except that he is not encompassed with the gross body which he had in the world. This he leaves when he dies, nor does he ever resume it.

226. This continuation of life is meant by the resurrection. The reason why men believe that they shall not rise again before the last judgment, when, as they suppose, the whole visible creation will be destroyed, is, because they do not understand the Word, and because sensual men place all their life in the body, and imagine that unless the body be re-animated, the man can be no more.

227. The life of man after death is the life of his love and of his faith; hence the nature of his life to eternity is determined by the quality which had belonged to these during his life in the world. With those who loved themselves and the world supremely, this life is the life of hell; and with those who had loved God supremely, and the neighbor as themselves, it is the life of heaven. The latter are they who have faith; but the former are they who have no faith. The life of heaven is called eternal life, and the life of hell is called spiritual death.

228. That man continues to live after the death of the body, is plainly taught in the Word; as when it is said, that God is not the God of the dead, but of the living (Matt. xxii. 31); that Lazarus after death was carried into heaven, and that the rich man lifted up his eyes in hell (Luke xvi. 22, 23, and the following verses); that Abraham, Isaac, and Jacob, are in heaven (Matt. viii. 11; chap. xxii. 31, 32; Luke xxii. 37, 38); and when Jesus said to the thief on the cross, To-day shalt thou be with me in paradise (Luke xxiii. 43).

FROM THE WORK ON HEAVEN AND HELL.

229. It is unnecessary here to adduce from the ARCANA CŒLESTIA any particulars concerning the resurrection and life of man after death, because these subjects have been fully treated in the work ON HEAVEN AND HELL, where they may be seen under the following articles. I. That every man is a spirit as to his interiors, n. 432 to 444. II. Of man's resuscitation from the dead, and his entrance into eternal life, n. 445 to 452. III. That after death man is in a perfect human form, n. 453 to 460. IV. That after death he retains every sense, and all the memory, thought, and affection, which he had in the world; and that he leaves nothing but his terrestrial body, n. 461 to 469. V. That man's nature after death is such as his life had been in the world,

n. 470 to 484. VI. That the delights of every one's life are turned into corresponding things, n. 485 to 490. VII. Of man's first state after death, n. 491 to 498. VIII. Of his second state after death, n. 499 to 511. IX. Of his third state after death, which is a state of instruction for those that go to heaven, n. 512 to 520. X. That heaven and hell are from the human race, n. 311 to 317.

Concerning the last judgment, spoken of above at n. 226, see the work ON THE LAST JUDGMENT, AND THE DESTRUCTION OF BABYLON, throughout; where it is shewn that the last judgment will not be attended with the destruction of the world.

OF HEAVEN AND HELL.

230. THERE are two things which constitute the life of man's spirit, namely, love and faith; love constituting the life of his will, and faith, the life of his understanding. The love of good, and the faith of truth derived from good, constitute the life of heaven; and the love of evil, and the faith of the false thence derived, constitute the life of hell.

231. Love to the Lord and love towards the neighbor constitute heaven; and so does faith, so far as it derives life from those loves. And as each of these kinds of love, together with the faith thence derived, is from the Lord, it is evident that the Lord Himself constitutes heaven.

232. Heaven is present with every man according to his reception of love and faith from the Lord; and they who receive heaven from the Lord during their abode in the world, are admitted into heaven after death.

233. They who receive heaven from the Lord are they who have heaven in them, for heaven is in man, as the Lord teaches: *Neither shall they say, Lo here! or, lo there! for the kingdom of God is within you.* Luke xvii. 21.

234. The abode of heaven in man is in his internal part, thus in his willing and thinking from love and faith, and thence in his external, which consists in acting and speaking from love and faith. But heaven is not in man's external without being in his internal; for all hypocrites are capable of acting and speaking well, but they are incapable of willing and thinking well.

235. On man's entering the other life, which takes place immediately after death, it is at once manifest whether heaven is in him or not; but this is not so manifest while he lives in the world. In the world the external appears, and the internal is concealed; but in the other life the internal is made manifest, because man then lives as to his spirit.

236. Eternal happiness, which is also called heavenly joy,

is imparted to those who possess love to the Lord, and faith in Him derived from Him; for this love and faith have that happiness in them; and into the full enjoyment of it, the man who has heaven in him comes after death; in the meantime it lies stored up in his internal man. In the heavens there is a mutual participation of every good; the peace, the intelligence, the wisdom, and the happiness of all are communicated to each; yet to every one according to his reception of love and faith from the Lord. Hence it may be seen in how high a degree these enjoyments exist in heaven.

237. As love to the Lord and love towards the neighbor constitute the life of heaven in man, so the love of self and the love of the world, when they reign, constitute the life of hell; for the two latter loves are in direct opposition to the two former. Those, therefore, in whom the loves of self and of the world reign, are incapable of receiving anything from heaven, so that what they receive comes from hell; for whatever a man loves, and whatever he believes, is either from heaven or from hell.

238. Those in whom the love of self and the love of the world predominate, can form no conception of heaven and heavenly happiness; and it even appears incredible to them that happiness should be found in anything but that in which they themselves delight. Nevertheless, the happiness of heaven enters the soul only in proportion as the loves of self and the world, regarded as ends, are removed; and the happiness which succeeds on their removal is so great, as to exceed all human comprehension.

239. The life of man cannot be changed after death, but must for ever remain such as it had been in this world; for the quality of man's spirit is in every respect the same as that of his love, and infernal love can never be transcribed into heavenly love, because they are in direct opposition to each other. This is what is meant by the words of Abraham addressed to the rich man in hell: *Between us and you there is a great gulph fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.* Luke xvi. 26. Hence it is evident, that all who go to hell remain there to eternity, and that all who go to heaven remain there to eternity.

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240. SINCE the subject of heaven and hell has been treated of in a separate work, wherein is also adduced what is contained in the ARCANA CŒLESTIA concerning it, it is therefore unnecessary here to add anything further.

OF THE CHURCH.

241. THAT which constitutes heaven with man, also constitutes the church with him; for as love and faith constitute heaven, so they also constitute the church; thus, from what has been already said concerning heaven, it may evidently be seen what the church is.

242. The community among whom the Lord is acknowledged, and the Word exists, is called the church; for the essentials of the church are love to the Lord, and faith in Him, both derived from Him; and the Word plainly teaches how man must live in order that he may receive love and faith from the Lord.

243. In order to the existence of a church, there must be doctrine formed from the Word, since without doctrine the Word cannot be understood. Doctrine alone, however, does not constitute the church with man, but a life according to that doctrine; hence faith alone does not constitute the church with man, but the life of faith, which is charity. Genuine doctrine is the doctrine of charity and faith united, and not that of faith separate from charity; the doctrine of charity and faith united, is the doctrine of life, but the doctrine of faith without that of charity is not so.

244. They who are without the church, but at the same time acknowledge one God, and live according to the religious principles in which they have been instructed, and in a corresponding degree of charity towards the neighbor, are in communion with those who are within the church; for no man who believes in God and lives well, is damned. Hence it is evident, that the church of the Lord exists in every part of the world, although specifically, where the Lord is acknowledged, and where the Word is known.

245. Every man in whom the church exists, is saved; but every man in whom it does not exist, is condemned.

FROM THE ARCANA CŒLESTIA.

246. THAT the church exists specifically where the Word is, and where the Lord is thereby known, and thus where Divine Truths are revealed, n. 3857, 10761. That still they who are born where the Word is, and where the Lord is thereby known, are not of the church, but they who are regenerated by the Lord by the truths of the Word, that is, they who live a life of charity, n. 6637, 10143, 10153, 10578, 10645, 10829. That they who belong to the church, or in whom the church is, are in the affection of truth for the sake of truth, that is, they love truth because it is truth; and they examine from the Word

whether the doctrinals of the church in which they were born are true, n. 5432, 6047. Otherwise the truth possessed by every one would be derived from another, and from his native soil, n. 6047.

That the church of the Lord is with all in the universal world who live in good according to their religious [principles], n. 3263, 6637, 10765. That all who live in good, and acknowledge one God, are accepted by the Lord and enter heaven; since all who are in good acknowledge the Lord, because good is from the Lord, and the Lord is in good, n. 2589 to 2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256. That the universal church on earth before the Lord is as one man, n. 7395, 9276. As heaven is, because the church is the heaven or kingdom of the Lord on earth, n. 2853, 2996, 2998, 3624 to 3649, 3636 to 3643, 3741 to 3745, 4625. But that the church, where the Lord is known and where the Word exists, is like the heart and lungs in man in respect to the other parts of the body, which live from the heart and lungs as the fountains of their life, n. 637, 931, 2054, 2853. Hence it is, that unless there were a church which possesses the Word, and where the Lord is thereby known, the human race could not be saved, n. 468, 637, 931, 4545, 10452. That the church is the basis of heaven, n. 4060.

That the church is internal and external, n. 1242, 6587, 9375, 9680, 10762. That the internal of the church is love to the Lord and charity towards the neighbor; consequently, that they who are in the affection of good and truth from love to the Lord and from charity towards the neighbor, constitute the internal church; and that they who are in external worship from obedience and faith, constitute the external church, n. 1083, 1098, 4288, 6380, 6587, 7840, 8762. That to know truth and good, and to act from thence, is the external of the church, but to will and love truth and good, and to act from thence, is the internal of the church, n. 4899, 6775. That the internal of the church is in the worship of those who are of the external church, although in obscurity, n. 6775. That the internal and external church constitute one church, n. 409, 10762. That man has an internal and an external, an internal after the image of heaven, and an external after the image of the world; and that therefore, in order that the man may be a church, his external must act in unity with his internal, n. 3628, 4523, 4524, 6057, 6314, 9706, 10472. That the church is in the internal of man and at the same time in the external, but not in the external without being in the internal, n. 1795, 6581, 10691. That the internal of the church is according to truths and their quality, and according to their implantation in good by means of life, n. 1238.

That the church is in man as heaven is, and thus that the church in general consists of the men in whom the church is, n. 3884. In order that a church may exist, there must be a doctrine of life, that is, a doctrine of charity, n. 3445, 10763, 10764. That charity constitutes the church, and not faith separated from charity, n. 916. Consequently, not the doctrine of faith separated from charity, but the doctrine of faith conjoined therewith, and a life conformable to it, n. 809, 1798, 1799, 1834, 1844, 4468, 4672, 4676, 4766, 5828, 6637. That *the church is not* with man, unless the truths of doctrine are implanted *in the good of* charity with him, thus in the life, n. 3310, 3963, 5826.

That there is no church with man, if he is only in truths, which are termed matters of faith, n. 5826. How much good would be in the church, if charity were in the first place and faith in the second, n. 6269. And how much evil, if faith is in the first place, n. 6272. That in the ancient churches charity was the principal and essential of the church, n. 4680. That the church would be like heaven, if all had charity, n. 2385, 2853. That if good were the characteristic of the church, and not truth without good, thus if charity were its characteristic, and not faith separate, the church would be one, and differences with respect to the doctrinals of faith, and external worship, would be accounted as nothing, n. 1285, 1316, 2982, 3267, 3445, 3451.

That every church begins from charity, but declines therefrom in process of time, n. 494, 501, 1327, 3773, 4649. Thus to falses from evil, and at length to evils, n. 1834, 1835, 2910, 4683, 4689. A comparison of a church at its beginning and decline with the infancy and old age of man, n. 10134. And also with the rising and setting of the sun, n. 1837. Concerning the successive states of the Christian church, down to its last state; wherein are explained the particulars which the Lord foretold concerning the consummation of the age, and His coming, in Matthew, chap. xxiv. to the end, n. 3353 to 3356, 3486 to 3489, 3650 to 3655, 3571 to 3759, 3897 to 3901, 4057 to 4060, 4229 to 4231, 4332 to 4335, 4422 to 4424, 4635 4638, 4807 to 4810, 4954 to 4959, 5063 to 5071. That the Christian church is at this day in its last states, there being no faith therein because there is no charity, n. 3489, 4649. That the last judgment is the last time of the church, n. 2118, 3353, 4057, 4333, 4535. Of the vastation of the church, n. 407 to 411. That the consummation of the age and the coming of the Lord is the last time of the old church and the beginning of the new, n. 2243, 4535, 10622. That when the old church is vastated, interior truths are revealed for the service of the new church which is then established, n. 3398, 3786. Concerning the establishment of the church with the Gentiles, n. 1366, 2986, 4747, 9256.

247. *Of the ancient churches.* That the first and most ancient church in this world was that which is described in the first chapters of Genesis, and that it was a celestial church, and the chief of all the rest, n. 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545. Of the states of those in heaven who belonged to it, n. 1114 to 1125. That they are in the highest degree of light, n. 1116, 1117. That there were various churches after the flood, called in one word, the ancient church, concerning which, see n. 1125, 1126, 1127, 1327, 10355. Through how many kingdoms of Asia the ancient church was extended, n. 1238, 2385. The quality the of men of the ancient church, n. 609, 895. That the ancient church was a representative church, and that its representatives were collected into one by certain men of the most ancient church, n. 519, 521, 2896. That the ancient church was in possession of a Word, but that it was afterwards lost, n. 2897. The quality of the ancient church when it began to decline, n. 1128. The difference between the ancient and most ancient churches, n. 597, 607, 640, 641, 765, 684, 895, 4493. That both of them existed in Canaan, and that hence came the representative significations

of the places therein, n. 3686, 4447, 4454. Of the church that began from Eber, which was called the Hebrew church, n. 1238, 1241, 1343, 4516, 4517. The difference between the ancient and Hebrew churches, n. 1342, 4874. That Eber instituted sacrifices which were wholly unknown in the ancient churches, n. 1343. That the ancient churches accorded with the Christian church as to internals, but not as to externals, n. 3478, 4489, 4772, 4904, 10149. That in the most ancient church there was immediate revelation; in the ancient church, revelation by correspondences; in the Jewish church, by a living voice; and in the Christian church, by the Word, n. 10355. That the Lord was the God of the most ancient church, and was called Jehovah, n. 1343, 6846. That the Lord is heaven, and that he is the church, n. 4766, 10125, 10151, 10157. That the divine of the Lord constitutes heaven, see the work ON HEAVEN AND HELL, n. 7 to 12, and 78 to 86; and thus also the church, since what constitutes heaven with man, constitutes also the church, as was shewn in the doctrine above.

248. *Of the Jewish church and of the Jews.* That the statutes, judgments and laws, which were commanded in the Jewish church, were in part like those in the ancient church, n. 4449, 4834. In what respect the representative rites of the Jewish church differed from those of the ancient church, n. 4288, 10149. That a representative church was instituted with that nation, but that there was no church in that nation itself, n. 4899, 4912, 6304. That therefore with respect to that nation itself, it was the representative of a church, but not a church, n. 4281, 4288, 4311, 4500, 6304, 7048, 9320, 10396, 10526, 10531, 10698. That the Israelitish and Jewish nation was not elected, but only received, in order that it might represent a church, on account of the obstinacy with which their fathers and Moses demanded it, n. 4290, 4293, 7051, 7439, 10430, 10535, 10632. That their worship was merely external, without any internal worship, n. 1200, 3147, 3479, 8871. That they were entirely unacquainted with the internals of worship, and were not willing to know them, n. 301, 302, 303, 3479, 4429, 4433, 4680, 4844, 4897, 10396, 10401, 10407, 10694, 10701, 10707. In what manner they consider the internals of worship, of the church, and the Word, n. 4865. That their interiors were filthy, full of the loves of self and of the world, and of avarice, n. 3480, 9962, 10454 to 10457, 10462 to 10466, 10575. That on this account the internals of the church were not discovered to them, because they would have profaned them, n. 2520, 3398, 3480, 4289. That the Word is wholly shut to them, n. 3769. That they see the Word from without and not from within, n. 10549, 10550, 10551. That therefore their internal, when in worship, was shut, n. 8788, 8806, 9320, 9380, 9377, 9962, 10390, 10401, 10407, 10492, 10498, 10500, 10575, 10629, 10692. That that nation was of such a quality, that they could be in a holy external, when the internal was shut, more than others, n. 4293, 4311, 4903, 9373, 9377, 9381. Their state at that time, n. 4311. That they are therefore preserved to this day, n. 3479. That their holy external was miraculously elevated by the Lord into heaven, and the interior things of worship, of the church, and the Word perceived thereby, n. 3480, 4309, 4311, 6304, 8588, 10492, 10500, 10602. That for this purpose they were forced by external means strictly to observe their rites in their external form, n. 3147,

4281, 10149. That because they were capable of being in a holy external without an internal, they were capable of representing the holy things of the church and heaven, n. 3479, 3881, 4208, 6306, 6588, 9377, 10430, 10500, 10570. That still those holy things did not affect them, n. 3479. That the quality of the person who represents is of no importance, because the representation respects the thing represented, and not the person, n. 665, 1097, 1361, 3147, 3881, 4208, 4285, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8388, 8788, 8806.

That that nation was worse than other nations, with a description of their quality from the Word of both the Old and New Testaments, n, 4314, 4316, 4317, 4444, 4503, 4750, 4741, 4815, 4820, 4832, 5057, 5998, 7248, 8819, 9320, 10454 to 10547, 10462 to 10466. That the tribe of Judah was guilty of worse actions than the other tribes, n. 4815. How cruelly they treated the Gentiles, from delight, n. 5057, 7248, 9320. That that nation was idolatrous in heart, and more than other nations worshiped other gods, n. 3732, 4208, 4444, 4825, 5998, 6877, 7401, 8301, 8871, 8882. That even their worship was idolatrous when considered with respect to that nation itself, because it was external without internal, n. 4281, 4825, 8871, 8882. That they worshiped Jehovah only in name, n. 6877, 10559, 10560, 10561, 10566. And on account of miracles, n. 4299. That they who believe that the Jews will be converted at the end of the church, and brought again into the land of Canaan, think erroneously, n. 4847, 7051, 8301. Many passages adduced from the Word concerning this matter, but which are to be understood according to the internal sense, and differently from the sense of the letter, n. 7051. That the Word was changed on account of that nation, as to its external sense, but not as to its internal sense, n. 10453, 10461, 10603, 10604. That Jehovah appeared to them on Mount Sinai, according to their quality, in a consuming fire, a thick cloud, and smoke as of a furnace, n. 1861, 6832, 8814, 8819, 9434. That the Lord appears to every one according to his quality, as a vivifying and recreating fire to those who are in good, and as a consuming fire to those who are in evil, n. 934, 1861, 6832, 8814, 8819, 9434, 10551. That one origin of that nation was from a Canaanite, and the two others from whoredom with a daughter-in-law, n. 1167, 4817, 4820, 4874, 4891, 4913. That these origins signify the nature of their conjunction with the church, as being like conjunction with a Canaanite, and whoredom with a daughter-in-law, n. 4868, 4874, 4899, 4911, 4913. Of the state of the Jews in the other life, n. 939, 940, 5057.

Since this nation, although of such a quality, represented the church; and since the Word was written among them and concerning them; therefore divine celestial things were signified by their names, as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest. That Judah, in the internal sense, signifies the Lord as to celestial love, and his celestial kingdom, n. 3654, 3881, 5583, 5603, 5782, 6363. The prophecy of Israel concerning Judah, in which the Lord is treated of, explained, Gen. xlix. 8 to 12; n. 6362 to 6382. That the tribe of Judah and Judæa signify the celestial church, n. 3654, 6364. That the twelve tribes represented, and thence signified all things of love and faith in the complex, n. 3858, 3926, 4060, 6335; consequently also heaven and the church, n. 6337, 6637, 7836, 7891. That they signify according to the order in which they are named, n. 3862, 3926, 3939, 4603, *seq*. 6637, 6640. That the twelve tribes were divided into two kingdoms, in order that the Jews might represent the celestial kingdom, and the Israelites the spiritual kingdom, n, 8770, 9320. That the seed of Abraham, of Isaac, and of Jacob, signifies the goods and truths of the church, n. 3773, 10445.

OF THE SACRED SCRIPTURES, OR THE WORD.

249. Without a divine revelation, man could know nothing of eternal life, or even of God; still less of love to God and of faith in Him; for man is born in utter ignorance, and must obtain all his knowledge, and form his understanding, from worldly objects. Moreover, man inherits by birth every evil proceeding from the love of self and the world; and the delights thence arising continually prevail, and insinuate into his mind things which are diametrically opposed to whatever is of God. Hence it is, that man is naturally destitute of the knowledge of eternal life; and hence the necessity of a divine revelation, to communicate to him such knowledge.

250. That the evils of the love of self and of the world induce such ignorance concerning the things which relate to eternal life, manifestly appears from the case of many within the church, the learned as well as the unlearned, who, although they know from revelation that there is a God, that there is a heaven and a hell, that there is eternal life, and that that life is to be acquired by the good of love and faith, still lapse into unbelief concerning those subjects. Hence it is evident to what an awful extent ignorance would prevail, had no revelation been given.

251. Since, therefore, man lives after death, and even lives to eternity; and since the nature of his life to eternity is determined by that of his love and his faith; it follows that the Divine Being, in his love towards the human race, has revealed such things as may lead to that life, and conduce to man's salvation. What He has thus revealed, forms with us the Word.

252. As the Word is a revelation from God, it is Divine in all its parts, and in every particular; for what proceeds from God cannot be otherwise. That which proceeds from God, descends through the heavens down to man; wherefore in the heavens it is accommodated to the wisdom of the angels who are there, and on earth it is accommodated to the apprehension of man. There is therefore in the Word an internal sense, which is spiritual, and suited to the capacity of the angels; and an external sense which is natural, and is intended for man. Hence it is that the conjunction of heaven with man is effected by the Word.

253. The genuine sense of the Word is understood only by those who are enlightened; and none are enlightened but those who have love to the Lord and faith in Him: the interior perceptions of such are elevated by the Lord into the light of heaven.

254. The Word cannot be understood in the letter, except by doctrine derived from it, by one who is enlightened; for the literal sense of the Word is accommodated to the apprehension even of simple men; wherefore doctrine drawn from the Word must be given them for a light.

FROM THE ARCANA CŒLESTIA.

255, OF *the Necessity and Excellency of the Word.* That from the light [*lumen*] of nature, nothing can be known concerning the Lord, concerning heaven and hell, concerning the life of man after death, and concerning the divine truths whereby man acquires spiritual and eternal life, n. 8944, 10318, 10319, 10320. That this may be manifest from the fact, that many, and amongst them some who are learned, do not believe in such things, although they are born where the Word is, and are thereby instructed concerning them, n. 10319. That it was therefore necessary that there should be some revelation from heaven, because man was born for heaven, n. 1775. That therefore in every age there has been a revelation, n. 2895. Concerning the various kinds of revelation which have been successively made on this earth, n. 10355, 10632. That the most ancient people who lived before the flood, and whose age was called the golden age, had immediate revelation, and hence divine truth was inscribed on their hearts, n. 2896. That in the ancient churches which were after the flood, there was a Word, both historical and prophetical, n. 2686, 2897; *concerning which churches, see above,* n. 247. That its historical parts were called the Wars of Jehovah, and its prophetical parts, Enunciations, n. 2897. That that Word was like our Word with respect to inspiration, n. 2897. That it is mentioned by Moses, n. 2686, 2897. But that that Word is lost, n. 2897. That there were also prophetic revelations with others, as appears from the prophecies of Balaam, n. 2898.

That the Word is divine in the whole and in every particular part, n. 639, 680, 10321, 10637. That the Word is divine and holy as to every iota and point, from experience, n. 1349. How it is explained at this day, that the Word is inspired as to every iota, n. 1886.

That the church exists specifically where the Word is, and where the Lord is thereby known and Divine Truths are revealed, n. 3857, 10761. But that it does not follow from hence, that they are of the church who are born where the Word is, and where the Lord is thereby known, but they who by means of truths from the Word are regenerated by the Lord, that is, who live according to the truths therein, or lead a life of love and of faith, n. 6637, 10143, 10153, 10578, 10645, 10829.

256. *That the Word is not understood except by those who are enlightened.* That the human rational [principle] cannot apprehend divine things, nor even spiritual things, unless it is enlightened by the Lord, n. 2196, 2203, 2209, 2654. Thus that only they who are enlightened apprehend the Word, n. 10323. That the Lord enables those who are enlightened, to understand truth, and to see how to reconcile those things in the Word which may appear to contradict each other, n. 9382, 10659. That the Word in the literal sense is not consistent with itself, and sometimes appears contradictory, n. 9025. And that therefore it may be explained and strained by those who are not enlightened, to confirm any opinion or heresy whatever, and to patronise any worldly and corporeal love, n. 4783, 10399, 10401. That they who read the Word from the love of truth and good, are enlightened from it, but not they who read it from the love of fame, gain, or honor, thus from the love of self, n. 9382, 10548, 10549, 10550. That they who are in the good of life, and thereby in the affection of truth, are enlightened, n. 8694. That they whose internal is open, and who thus as to their internal man are capable of being elevated into the light of heaven, are enlightened, n. 10401, 10402, 10691, 10694. That enlightenment is an actual opening of the interiors of the mind, and elevation of them into the light of heaven, n. 10330. That a holy [principle] from the internal, that is, through the internal from the Lord, inflows with those who esteem the Word to be holy, though they themselves are ignorant thereof, n. 6789. That they who are led by the Lord are enlightened, and see truths in the Word, but not they who are led by self, n. 10638. That they who love truth because it is truth, that is, who love to live according to divine truths, are led by the Lord, n. 10578, 10645, 10829. That the Word is vivified with man, according to his life of love and faith, 1776. That those things which are from self-intelligence have no life in them, since nothing good proceeds from man's proprium, n. 8491, 8944. That they who have much confirmed themselves in false doctrine, are incapable of enlightenment, n. 10640.

That the understanding is enlightened, n. 6608, 9300. Because the understanding is recipient of truth, n. 6242, 6608, 10659. That there are ideas concerning every doctrinal of the church, according to which is the understanding of the subject, n. 3310, 3825. That a man's ideas, so long as he lives in the world, are natural, because he then thinks in the natural [principle], but that nevertheless spiritual ideas lie concealed therein with those who are in the affection of truth for the sake of truth, n. 10236, 10240, 10550. That there is no perception of any subject without ideas, n. 3825. That our ideas concerning the things of faith are opened in the other life, and their quality is then seen by the angels, n. 1869, 3310, 5510, 6201, 8885. That therefore the Word is not understood except by a rational man; for to believe anything without having an idea of the subject, and without a rational view of it, is only to retain words in the memory, destitute of all life of perception and affection, which is not believing, n, 2553. That the literal sense of the Word is what is enlightened, n. *3619, 9824, 9905*, 10548.

257. *That the Word cannot be understood but by means of doctrine from the Word.* That the doctrine of the church must be from the

Word, n. 3464, 5402, 6832, 10763, 10765. That the Word without doctrine is not understood, n. 9025, 9409, 9424, 9430, 10324, 10431, 10582. That true doctrine is a lamp to those who read the Word, n. 10401. That genuine doctrine must be formed by those who are in enlightenment from the Lord, n. 2510, 2516, 2519, 2524, 10105. That the Word is rendered intelligible by means of doctrine formed by one who is enlightened, n. 10324. That they who are in enlightenment form doctrine for themselves from the Word, n. 9382, 10659. The difference between those who teach and learn from the doctrine of the church, and those who teach and learn only from the literal sense of the Word, described, n. 9025. That they who abide in the literal sense of the Word, without doctrine, attain no understanding of divine truths, n. 9409, 9410, 10582. That they fall into many errors, n. 10431. That they who are in the affection of truth for the sake of truth, when they arrive at adult age, and are capable of using their own understanding, do not simply abide in the doctrinals of their own church, but examine from the Word whether they are truths, n. 5402, 5432, 6047. That otherwise every man's truth would be derived from others, and from his native soil, whether he were born a Jew or a Greek, n. 6047. That nevertheless such things as are become matters of faith from the literal sense of the Word, ought not to be rejected till after a full view, n. 9039.

That the true doctrine of the church is the doctrine of charity and faith, n. 2417, 4766, 10763, 10765. That the doctrine of faith does not constitute the church, but the life of faith, which is charity, n. 809, 1798, 1799, 1834, 4468, 4677, 4766, 5826, 6637. That doctrinals are of no value unless the life be directed by them, n. 1515, 2049, 2116. That in the churches at this day the doctrine of faith is taught, and not the doctrine of charity, the latter being degraded into a science which is called moral theology, n. 2417. That the church would be one, if men were acknowledged as members of the church according to their life, thus according to their charity, n. 1285, 1316, 2982, 3267, 3445, 3451, 3452. How much superior the doctrine of charity is to that of faith separate from charity, n. 4844. That they who do not know any thing concerning charity, are in ignorance concerning heavenly things, n. 2435. Into how many errors they fall who only hold the doctrine of faith, and not that of charity at the same time, n. 2417, 2383, 3146, 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623 to 7677, 7752, to 7762, 7790, 8094, 8313, 8530, 8765, 9186, 9224, 10555. That they who are only in the doctrine of faith, and not in the life of faith, which is charity, were formerly called uncircumcised, or Philistines, n. 3412, 3413, 8093. That the ancients held the doctrine of love to the Lord, and of charity towards the neighbor, and made the doctrine of faith subservient thereto, n. 2417, 3419, 4844, 4955.

That doctrine deduced from the Word by an enlightened person, may be afterwards confirmed by means of rational [arguments], and that thus it is more fully understood, and is corroborated, n. 2553, 2719, 2720, 3052, 3310, 6047. *See more on this subject at* n. 51 *above*. That they who are in faith separate from charity would have the doctrinals of the church implicitly believed, without any rational intuition, n. 3394.

That it is not the part of a wise man to confirm a dogma, but to see whether it is true before he confirms it, as is the case with those who are in enlightenment, n. 1017, 4741, 7012, 7680, 7950. That the light of confirmation is natural light, and not spiritual, and may exist even with the evil, n. 8780. That all things, even falses, are capable of being confirmed so as to appear like truths, n. 2482, 2490, 5033, 6865, 8521.

258. *That in the Word there is a spiritual sense, which is called the internal sense.* That no one can know what the internal sense of the Word is, unless he know what correspondence is, n. 2895, 4322. That the whole and every part, even to the most minute, of the natural world, corresponds to spiritual things, and thence is significative of them, n. 2890 to 2893, 2897 to 3003, 3212 to 3227. That the spiritual things to which natural things correspond assume another appearance in the natural, so that they are not distinguished, n. 1887, 2396, 8920. That scarcely any one knows at this day, where, or in what part of the Word, its divinity is seated, when nevertheless it is in its internal or spiritual sense, which at this day is not known even to exist, n. 2890, 4989. That the mystery *(mysticum)* of the Word is nothing else than what its internal or spiritual sense contains, which treats of the Lord, of His kingdom, and of the church, and not of the natural things which are in the world, n. 4923. That the prophetic parts of the Word are in many places unintelligible, and therefore of no use without the internal sense; illustrated by examples, n. 2608, 8020, 8398. As with respect to what is signified by the White Horse, mentioned in the Apocalypse, n. 2760, *seq.* By the keys of the kingdom of the heavens that were given to Peter, see the preface to the 22nd chapter of Genesis, n. 9410. By the flesh, blood, bread, and wine, in the Holy Supper, and thus why it was instituted by the Lord, n. 8682. By the prophecies of Jacob concerning his sons in the 49th chapter of Genesis, n. 6306, 6333 to 6465. By many prophecies concerning Judah and Israel, which by no means tally with that people, nor in the literal sense have any coincidence with their history, n. 6331, 6361, 6415, 6438, 6444. Besides innumerable other instances, n. 2608.

Of the spiritual or internal sense of the Word in general, n. 1767 to 1777, 1869 to 1879. That there is an internal sense in the whole and in every particular part of the Word, n. 1143, 1984, 2135, 2333, 2395, 2495, 2619. That such things do not appear in the sense of the letter, but that nevertheless they are contained within it, n. 4442.

259. *That the internal sense of the Word is principally for the use of angels, and that it is also for the use of men.* In order that it may be known what the internal sense is, of what quality it is, and whence it is, it may here be observed in general, that speech and thought in heaven differ from speech and thought in the world; in heaven they are spiritual, but in the world they are natural; while, therefore, man is reading the Word, the angels who are with him perceive it spiritually, whilst he perceives it naturally; of consequence, the angels are in the internal sense, whilst men are in the external sense; nevertheless these two senses make one by correspondence.

That the Word is understood differently by the angels in the heavens and by men on earth, the angels perceiving the internal or spiritual sense, whilst men see only the external or natural sense, n. 1887, 2396. That the angels perceive the Word in its internal sense, and not in its external sense, proved from the experience of those who spake with me from heaven, whilst I was reading the Word, n. 1769, 1770, 1771, 1772. That the ideas and speech of the angels are spiritual, but the ideas and speech of men are natural; that therefore there is an internal sense, which is spiritual, for the use of the angels, illustrated by experience, n. 2333. That nevertheless the literal sense of the Word serves the spiritual ideas of the angels as a medium of conveyance, just as the words of speech serve men to convey the sense of the subject whereon they converse, n. 2143. That the things relating to the internal sense of the Word, are such as belong to the light of heaven, and are therefore adapted to the perception of angels, n. 2618, 2619, 2629, 3086. That the things which the angels perceive from the Word are on this account precious to them, n. 2540, 2541, 2545, 2551. That the angels do not understand a single syllable of the letter of the Word, n. 64, 65, 1434, 1929. That they are unacquainted with the names of persons and places mentioned in the Word, n. 1434, 1888, 4442, 4480. That names cannot enter heaven, nor be pronounced there, n. 1876, 1888. That all names mentioned in the Word, signify things, and in heaven are changed into the ideas of the thing which they signify, n. 768, 1888, 4310, 4442, 5225, 5287, 10329. That the angels think abstractedly from persons, n. 6613, 8343, 8985, 9007. How elegant the internal sense of the Word is, even where nothing but mere names occur, shewn by examples from the Word, n. 1224, 1888, 2395. That many names in a series express one thing in the internal sense, n. 5905. That all numbers in the Word signify things, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3152, 4264, 6175, 9488, 2659, 10217, 10253. That spirits perceive the Word in its internal sense, so far as their interiors are open to heaven, n. 1771. That the literal sense of the Word, which is natural, is changed instantly with the angels into the spiritual sense, because there is a correspondence between the two senses, n. 5648. And that this is effected without their hearing or knowing what is contained in the literal or external sense, n. 10215. Thus that the literal or external sense is confined to man, and proceeds no further, n. 2015.

That there is an internal sense of the Word, and likewise an inmost or supreme sense, concerning which see n. 9407, 10604, 10614, 10627. That the spiritual angels, that is, those who belong to the spiritual kingdom of the Lord, perceive the Word in its internal sense, and that the celestial angels, that is, those who belong to the celestial kingdom of the Lord, perceive the Word in its inmost sense, n. 2157, 2275.

That the Word is for the use of men, and also for the use of angels, being accommodated to each, n. 7381, 8862, 10322. That the Word is the medium of union between heaven and earth, n. 2310, 3495, 9212, 9216, 9357. That the conjunction of heaven with man is effected by means of the Word, n. 9396, 9400, 9401, 10452. That therefore the Word is called a covenant, n. 9396. Because covenant signifies conjunction, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632. That there is an internal sense in the Word, in consequence of the Word having descended from the Lord through the three heavens to man, n. 2310, 6597. And that thereby it is accommodated to the angels of the three heavens, and also to men, n. 7381, 8862. Hence it is that the Word is Divine, n. 2980, 4989. And that it is holy, n. 10276. And that it is spiritual, n. 4480. And that it is divinely inspired, n. 9094. That this is the meaning of inspiration, n. 9094.

That the regenerate man also, is actually in the internal sense of the Word, although he knows it not, since his internal man, which is endowed with spiritual perception, is open, n. 10401. But that in this case the spiritual [principle] of the Word flows into natural ideas, and thus is presented naturally, because, while man lives in the world, he thinks in the natural [principle], n. 5614. That hence the light of truth, with the enlightened, is from their internal, that is, through their internal from the Lord, n. 10691, 10694. That by the same way a holy [principle] flows in with those who esteem the Word holy, n. 6789. As the regenerate man is actually in the internal sense of the Word, and in the sanctity of that sense, notwithstanding his ignorance of it, that therefore after death he comes into it, and is no longer in the sense of the letter, n. 3226, 3342, 3343.

260. *That the internal or spiritual sense of the Word contains innumerable arcana.* That the Word in its internal sense contains innumerable things, which exceed human comprehension, n. 3085, 3086. That it also contains inexplicable things, n. 1965. Which are represented only to angels, and understood by them, n. 167. That the internal sense of the Word contains arcana of heaven, which relate to the Lord and His kingdom in the heavens and on earth, n. 1, 2, 3, 4, 937. That those arcana do not appear in the sense of the letter, n. 937, 1502, 2161. That many things in the writings of the prophets, appear to be unconnected, when yet in their internal sense they cohere in a regular and beautiful connexion, n. 7153, 9022. That not a single word, nor even a single iota can be omitted in the literal sense of the Word, without an interruption in the internal sense, and that therefore, by the Divine Providence of the Lord, the Word has been preserved so entire as to every word and every point, n. 7933. That innumerable things are contained in every particular part of the Word, n. 6637, 6620, 8920. And in every expression, n. 1689. That there are innumerable things contained in the Lord's prayer, and in every part thereof, n. 6619. And in the precepts of the Decalogue; in the external sense of which, notwithstanding, some things are such as are known to every nation without revelation, n. 8867, 8900.

That in the Word, and particularly in the prophetical parts of it, two expressions are used that seem to signify the same thing, but that one expression has relation to good, and the other to truth; thus one relates to what is spiritual, the other to what is celestial, n. 683, 707, 2516, 8339. That good and truth are conjoined in a wonderful manner in the Word, and that that conjunction is apparent only to him who is acquainted with the internal sense, n. 10554. And thus that there is a divine marriage and a heavenly marriage in the Word, and in every part thereof, n. 683, 793, 801, 2173, 2516, 2712, 5138, 7022. That the divine marriage is the marriage of Divine Good and Divine Truth, thus it is the Lord, in whom alone that marriage exists, n. 3004, 3005, 3009, 4158, 5194, 5502, 6343, 7945, 8339, 9263, 9314. That Jesus signifies Divine Good, and Christ Divine Truth; and both, the divine marriage in heaven, which is the marriage of Divine Good and Divine Truth, n. 3004, 3005, 3009. That this marriage is in every part of the Word, in its internal sense; thus the Lord, as to Divine Good and Divine Truth, is in every part of the Word, n. 5502. That the marriage of good and truth from the Lord in heaven and the church, is called the heavenly marriage, n. 2508, 2618, 2803, 3004, 3211, 3952, 6179. That therefore in this respect the Word is a kind of heaven, n. 2173, 10126. That heaven is compared in the Word to a marriage, on account of the marriage of good and truth therein, n. 2758, 3132, 4434, 4834.

That the internal sense is the essential doctrine of the church, n. 9025, 9430, 10401. That they who understand the Word according to the internal sense, understand the essential true doctrine of the church, inasmuch as the internal sense contains it, n. 9025, 9430, 10401. That the internal of the Word is also the internal of the church, and likewise the internal of worship, n. 10460. That the Word is the doctrine of love to the Lord, and of charity towards the neighbor, n. 3419, 3420.

That the Word in the letter is as a cloud, and that in the internal sense it is glory, see the Preface to the 18th chapter of Genesis, n. 5922, 6343, where the words, *The Lord shall come in the clouds of heaven with glory*, are explained. That a cloud in the Word signifies the Word in the literal sense, and that glory signifies the Word in the internal sense, see the Preface to the 18th chapter of Genesis, n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574. That those things which are in the literal sense, respectively to those which are in the internal sense, are like rude projections round a polished optical cylinder, by which nevertheless is exhibited in the cylinder a beautiful image of a man, n. 1871. That in the other life, they who only allow and acknowledge the literal sense of the Word, are represented by a deformed old woman; but they who allow and acknowledge the internal sense, together with the literal sense, are represented by a virgin beautifully clad, n. 1774. That the Word in its whole complex is an image of heaven, since the Word is Divine Truth, and Divine Truth constitutes heaven; and as heaven resembles one man, that therefore the Word is in that respect as an image of man, n. 1871. That heaven in one complex resembles one man, may be seen in the work ON HEAVEN AND HELL, n. 59 to 67. And that the Divine Truth proceeding from the Lord constitutes heaven, n. 126 to 140, 200 to 212. That the Word is beautifully and agreeably exhibited before the angels, n. 1767, 1768. That the literal sense is as the body, and the internal sense, as the soul of that body, n. 8943. That of consequence the life of the Word is from its internal sense, n. 1405, 4857. That the Word is pure in the internal sense, and does not appear so in the literal sense, n. 2362, 2396. That the things which are in the literal sense of the Word are holy on account of their internal contents, n. 10126, 10728.

That the historical parts of the Word also contain an internal sense, but remote from the letter, n. 4989. Thus that the historical as well as the prophetic parts of the Word contain arcana of heaven, n. 755, 1659, 1709, 2310, 2333. That the angels do not perceive those parts historically, but spiritually, n. 6884. The reason why the interior arcana which are in the historical parts, are less evident to man than those that are in the prophetical parts. n. 2176, 6597.

The quality of the internal sense of the Word further shewn, n. 1756, 1984, 2004, 2663, 3035, 7089, 10604, 10614. And illustrated by comparisons, n. 1873.

261. *That the Word is written by correspondences, and thus by representatives.* That the Word, as to its literal sense, is written by mere correspondences, thus by such things as represent and signify spiritual things which relate to heaven and the church, n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899. That this was done for the sake of the internal sense, which is contained in every part, n. 2899. Thus for the sake of heaven, inasmuch as the inhabitants thereof do not understand the Word according to its literal sense, which is natural, but according to its internal sense, which is spiritual, n. 2899. That the Lord spake by correspondences, representatives, and significatives, because He spake from the Divine, n. 9049, 9063, 9086, 10126, 10728. That thus the Lord spake, at the same time, before the world and before heaven, n. 2533, 4807, 9049, 9063, 9086. That the things which the Lord spake filled the universal heaven, n. 4637. That the historical parts of the Word are representative, and the expressions significative, n. 1540, 1659, 1709, 1783, 2687. That the Word could not be written in any other style, consistently with its being the medium of communication and conjunction with the heavens, n. 2899, 6943, 9481. That they who despise the Word on account of the apparent simplicity and rudeness of its style, and who fancy that they should receive the Word, if it were written in a different style, are in a great error, n. 8783. That the mode and style of writing, which prevailed amongst the most ancient people, was by representatives and significatives, n. 605, 1756, 9942. That the ancient wise men were delighted with the Word, because of the representatives and significatives therein, from experience, n. 2592, 2593. That if a man of the most ancient church had read the Word, he would have seen the things which are in the internal sense clearly, and those which are in the external sense obscurely, n. 449. That the sons of Jacob were brought into the land of Canaan, because all the places in that land, from the most ancient times, were made representative, n. 1585, 3686, 4441, 5136, 6516. And thus that a Word might there be written, in which Word those places were to be mentioned for the sake of the internal sense, n. 3686, 4447, 5136, 6516. But that nevertheless the Word, was changed, for the sake of that nation, as to the external sense, but not as to the internal sense, n. 10453, 10461, 10603, 10604. In order that it may be known what the correspondences and representatives in the Word are, and what is their quality, something shall also be said concerning them.

That all things which correspond are likewise representative, and thereby significative, thus that correspondences and representatives are one, n. 2890, 2897, 2971, 2987, 2989, 2990, 3002, 3225. What correspondences and representations are, from experience and examples, n. 2703, 2987 to 3002, 3213 to 3226, 3337 to 3352, 3472 to 3485, 4218 to 4228, 9280. That the science of correspondences and representations was the chief science amongst the ancients, n. 3021, 3419, 4280, 4749, 4844, 4964, 4965, 6004, 7729, 10252. Especially among the people of the east, n. 5702, 6692, 7097, 7779, 9391, 10252, 10407; and in Egypt more than in other countries, n. 5702, 6692, 7097, 7779, 9391, 10407. Also among the gentiles, as in Greece and other places, n. 2762, 7729. But that at this day it is among the sciences which are lost, particularly in Europe, n. 2894, 2895, 2994, 3630, 3632, 3747, 3748, 3749, 4581, 4966, 10252. That nevertheless this science is more excellent than all other sciences, since without it the Word cannot be understood, nor the signification of the rites of the Jewish church, which are recorded in the Word; neither can it be known what heaven is, nor what the spiritual [principle] is, nor in what manner spiritual influx takes place into what is natural, with many other matters, n. 4280, and in the places above cited. That all the things which appear before angels and spirits, are representatives, according to correspondences, of such things as relate to love and faith, n. 1971, 3213 to 3226, 3457, 3475, 3485, 9481, 9574, 9576, 9577. That the heavens are full of representatives, n. 1521, 1532, 1619. That representatives are more beautiful, and more perfect, in proportion as they are more interiorly in the heavens, n. 3475. That representatives there are real appearances, being derived from the light of heaven, which is Divine Truth, and which is the very essential of the existence of all things, n. 3485.

The reason why all and singular things in the spiritual world have representations in the natural world, is because what is internal assumes a suitable clothing in what is external, whereby it makes itself visible and apparent, n. 6275, 6284, 6299. Thus the end assumes a suitable clothing, that it may exist as the cause in a lower sphere, and afterwards that it may exist as the effect in a sphere lower still; and when the end, by means of the cause, becomes the effect, it then becomes visible, or appears before the eyes, n. 5711. That this may be illustrated by the influx of the soul into the body, whereby the soul assumes a clothing of such things in the body, as enable all the things which it thinks and wills, to appear and become visible; wherefore the thought, when it descends by influx into the body, is represented by gestures and actions which correspond thereto, n. 2988. That the affections, which are of the mind, are manifestly represented in the face, by the various configurations of the countenance, so that they may be seen therein, n. 4791 to 4805, 5695. Hence it is evident, that all and singular things in nature have in them a latent cause and end from the spiritual world, n. 3562, 5711. Since the things in nature are ultimate effects, which contain prior things, n. 4240, 4939, 5051, 6275, 6284, 6299, 9216. That internal things are represented, and external things represent, n. 4292.

Since all things in nature are representative of spiritual and celestial things, therefore, in ancient times, there were churches, wherein all the externals, which were rituals, were representative; wherefore those churches were called representative churches, n. 519, 521, 2896. That the church founded among the children of Israel was a representative church, n. 1003, 2179, 10149. That all its rituals were external things, which represented the internal things of heaven and the church, n. 4288, 4874. That representatives of the church and of worship ceased when the Lord came into the world, because the Lord opened the internal things of the church, and because all the externals of the church in a supreme sense regarded him, n. 4832.

262. *Of the literal or external sense of the Word.* That the literal sense of the Word is according to appearances in the world, n. 584, 926, 1719, 1720, 1832, 1874, 2242, 2520, 2533. And adapted to the capacity of the simple, n. 2533, 9049, 9063, 9086. That the Word in its literal sense is natural, n. 8783. Because what is natural is the ultimate wherein spiritual and celestial things terminate, and upon which they rest, like a house upon its foundation; and that otherwise the internal sense of the Word without the external, would be like a house without a foundation, n. 9369, 9430, 9824, 10044, 10436. That the Word, is the continent of a spiritual and celestial sense, because it is of such a quality, n. 9407. And that it is holy and divine in its literal sense as to all and singular the things therein, even to every iota, because it is of such a quality, n. 639, 680, 1319, 1870, 9198, 10321, 10637. That the laws ordained for the children of Israel, are yet the Holy Word, notwithstanding their abrogation, on account of the internal sense which they contain, n. 9210, 9259, 9349. That among the laws, judgments and statutes, ordained in the Israelitish and Jewish church, which was a representative church, there are some which are still in force, both in their external and internal sense; some which ought to be strictly observed in their external sense; some which may be of use, if people are disposed to observe them; and some which are altogether abrogated, n. 9349. That the Word is divine, even as to those which are abrogated, n. 10637.

What the quality of the Word is, as to the literal sense, if not understood at the same time as to the internal sense, or, which is the same thing, according to true doctrine from the Word, n. 10402. That innumerable heresies arise from the literal sense without the internal sense, or without true doctrine from the Word, n. 10401. That they who are in an external without an internal cannot endure the interior things of the Word, n. 10694. That the Jews were of such a quality, and that they are also such at this day, n. 301, 302, 303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10694, 10701, 10707.

263. *That the Lord is the Word.* That the Word in its inmost sense treats only of the Lord, and describes all the states of the glorification of His Human, that is, of its union with the Divine itself; and likewise all the states of the subjugation of the hells, and of the ordination of all things therein and in the heavens, n. 2249, 7014. Thus that the Lord's whole life in the world is described in that sense, and that thereby the Lord is continually present with the angels, n. 2523. Consequently that the Lord alone is in the inmost of the Word, and that the divinity and sanctity of the Word is from thence, n. 1873, 9357. That the Lord's saying that all the Scripture concerning Him was fulfilled, signifies that all things which are contained in the inmost sense were fulfilled, n. 7933.

That the Word signifies Divine Truth, n. 4692, 5075, 9987. That the Lord is the Word because He is Divine Truth, n. 2533. That the Lord is the Word also because the Word is from Him, and treats of Him, n. 2859. And because it treats of the Lord alone in its inmost sense, thus because the Lord Himself is therein, n. 1873, 9357.

And because in all and singular things of the Word there is a marriage of Divine Good and Divine Truth, n. 3004, 5502. That Jesus is Divine Good, and Christ Divine Truth, n. 3004, 3005, 3009. That Divine Truth is alone real, and that that in which Divine Truth is, which is from the Divine, is alone substantial, n. 5272, 6880, 7004, 8200. And as Divine Truth proceeding from the Lord is light in heaven, and Divine Good is heat in heaven; and as all things in heaven derive their existence from Divine Good and Divine Truth; and as the natural world has its existence through heaven, or the spiritual world; it is plain that all things which were created, were created from Divine Truth, or from the Word, according to these words in John: *In the beginning was the Word, and the Word was with God, and God was the Word, and by it were all things made which were made;* AND THE WORD WAS MADE FLESH; n. 2803, 2884, 5272, 7830. Further particulars concerning the creation of all things by Divine Truth, consequently by the Lord, may be seen in the work ON HEAVEN AND HELL, n. 137. And more fully in the two articles therein, n. 116 to 125, and n. 126 to 140.

That the conjunction of the Lord with man is effected through the Word, by means of the internal sense, n. 10375. That conjunction is effected by all and singular the things of the Word, and that the Word is therefore to be admired above all other writings, n. 10632, 10633, 10634. That since the Word has been written, the Lord thereby speaks with men, n. 10290.

264. *Of those who are against the Word.* Of those who despise, mock at, blaspheme, and profane the Word, n. 1878. Their quality in the other life, n. 1761, 9222. That they may be compared to the viscous parts of the blood, n. 5719. The danger of profaning the Word, n. 571 to 582. How hurtful it is if principles of the false, particularly those which favor the loves of self and of the world, are confirmed by the Word, n. 589. That they who are in no affection of truth for the sake of truth, utterly reject the internal sense of the Word, and nauseate it, from experience, n. 5702. That some in the other life who have rejected the interior things of the Word, are deprived of rationality, n. 1879.

265. *Further particulars concerning the Word.* That the term WORD in the Hebrew tongue signifies various things, as speech, thought of the mind, every thing that has a real existence, and also anything, n. 9987. That Word signifies Divine Truth and the Lord, n. 4692, 5075, 9987. That words signify truths, n. 4692, 5075. That they signify doctrinals, n. 1288. That the ten words signify all Divine Truths, n. 10688. That they signify things which really exist, n. 1785, 5075, 5272.

That in the Word, particularly in the prophetic parts, there are two expressions to signify one thing, and that the one has relation to good and the other to truth, which are thus conjoined, n. 683, 707, 5516, 8339. That it cannot be known what expression has relation to good, and what to truth, but from the internal sense of the Word; for there are proper words by which the things relating to good are expressed, and proper words by which the things relating to truth are expressed, n. 793, 801. And this so determinately that it may be known merely from the words predicated, whether the subject treated of be good, or

is the ultimate wherein spiritual and celestial things
which they rest, like a house upon its foundation;
the internal sense of the Word without the exter
house without a foundation, n. 9360, 9430, 98
That the Word, is the continent of a spiritual and
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in its literal sense as to all and singular the thing
every iota, because it is of such a quality, n. 639,
9198, 10321, 10637. That the laws ordained f
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account of the internal sense which they contain, n.
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are altogether abrogated, n. 9349. That the Word
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What the quality of the Word is, as to the l
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rior things of the Word, n. 10694. That the Jew
quality, and that they are also such at this day, n
3479, 4429, 4433, 4680, 4844, 4847, 10396, 104
10701, 10707.

261. *That the Lord is the Word.* That the W
sense treats only of the Lord, and describes all the s
cation of His Human, that is, of its union with the
likewise all the states of the subjugation of the hell

And because in all and singular things of the Word there is a marriage of Divine Good and Divine Truth, n. 3004, 5502. That Jesus is Divine Good, and Christ Divine Truth, n. 3004, 3005, 3009. That Divine Truth is alone real, and that that in which Divine Truth is, which is from the Divine, is alone substantial, n. 5272, 6880, 7004, 8200. And as Divine Truth proceeding from the Lord is light in heaven, and Divine Good is heat in heaven; and as all things in heaven derive their existence from Divine Good and Divine Truth; and as the natural world has its existence through heaven, or the spiritual world; it is plain that all things which were created, were created from Divine Truth, or from the Word, according to these words in John: *In the beginning was the Word, and the Word was with God, and God was the Word, and by it were all things made which were made;* AND THE WORD WAS MADE FLESH; n. 2803, 2884, 5272, 7830. Further particulars concerning the creation of all things by Divine Truth, consequently by the Lord, may be seen in the work ON HEAVEN AND HELL, n. 137. And more fully in the two articles therein, n. 116 to 125, and n. 126 to 140.

That the conjunction of the Lord with man is effected through the Word, by means of the internal sense, n. 10375. That conjunction is effected by all and singular the things of the Word, and that the Word is therefore to be admired above all other writings, n. 10632, 10633, 10634. That since the Word has been written, the Lord thereby speaks with men, n. 10290.

264. *Of those who are against the Word.* Of those who despise, mock at, blaspheme, and profane the Word, n. 1878. Their quality in the other life, n. 1761, 9222. That they may be compared to the viscous parts of the blood, n. 5719. The danger of profaning the Word, n. 571 to 582. How hurtful it is if principles of the false, particularly those which favor the loves of self and of the world, are confirmed by the Word, n. 589. That they who are in no affection of truth for the sake of truth, utterly reject the internal sense of the Word, and nauseate it, from experience, n. 5702. That some in the other life who have rejected the interior things of the Word, are deprived of rationality, n. 1879.

265. *Further particulars concerning the Word.* That the term WORD in the Hebrew tongue signifies various things, as speech, thought of the mind, every thing that has a real existence, and also [illegible] n. 9987. That Word signifies Divine Truth and the Lord, n. [illegible] 5075, 9987. That words signify truths, n. 4692, 5075. [illegible] signify doctrinals, n. 1288. That the ten words [illegible] Truths, n. 10688. That they signify things which [illegible] 5075, 5272.

That in the Word, particularly in the prop[illegible] expressions to signify one thing [illegible] and the other [illegible] 8339. Tha[illegible] the and wh[illegible] ty, is are [illegible] emes, to [illegible] to him as [illegible] time the whether it be truth, n. 2722. That frequently one expression implies a universal, and the other expression implies a certain specific particular of that universal, n. 2212. That there is a species of reciprocation in the Word, concerning which see n. 2240. That many things in the Word have also an opposite sense, n. 4816. That the internal sense proceeds regularly according to the subject predicated, n. 4502.

That they who have been delighted with the Word in the other life receive the heat of heaven, wherein is celestial love, according to the quality and quantity of their delight from love, n. 1773.

266. The books of the Word are all those which have the internal sense; but those books which have not the internal sense, are not the Word. The books of the Word, in the Old Testament, are, the five BOOKS OF MOSES, the BOOK OF JOSHUA, the BOOK OF JUDGES, the two BOOKS OF SAMUEL, the two BOOKS OF KINGS, the PSALMS OF DAVID, the Prophets ISAIAH, JEREMIAH, the LAMENTATIONS, EZEKIEL, DANIEL, HOSEA, JOEL, AMOS, OBADIAH, JONAH, MICAH, NAHUM, HABAKKUK, ZEPHANIAH, HAGGAI, ZECHARIAH, MALACHI: and in the New Testament, the four Evangelists, MATTHEW, MARK, LUKE, JOHN; and the APOCALYPSE. The rest have not the internal sense.

OF PROVIDENCE.

267. THE UNIVERSAL GOVERNMENT of the Lord is called Providence; and as the good of love and the truth of faith, by which salvation is effected, are wholly from Him, and in no respect from man, it is evident that the Divine Providence extends over all, and regulates the most minute particulars of those things which conduce to the salvation of the human race. This grand truth the Lord himself teaches in John, where He says, *I am the way, and the truth, and the life.* xiv. 6. And again: *As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. For without Me ye can do nothing.* xv. 4, 5.

268. The Divine Providence extends to the most minute particulars of the life of man: for there is only ONE FOUNTAIN OF LIFE; from whom we have our being, from whom we live, and from whom we act; and that fountain is the Lord.

269. They who think of the Divine Providence from worldly affairs, conclude that its operations are only of a general nature, and that particulars depend on human agency. But such persons are unacquainted with the mysteries of heaven, because they form their conclusions under the influence of the love of self and the love of the world, and of their gross delights. Hence, when they see the wicked exalted to honors, and acquire riches, more than the good, and success attend the

artifices of which they avail themselves, they say in their hearts, that these things would not be so if the Divine Providence were universally operative, and extended to every particular of the life of man; not considering that the Divine Providence does not regard that which is fleeting and transitory, and which terminates with the life of man in this world, but that it regards that which remains to eternity, thus which has no end. Of that which has no end it may be predicated that it IS; but of that which has an end, respectively, that it IS NOT. Let him who is able consider whether a hundred thousand years be anything when compared with eternity, and he will perceive that they are as nothing; what then are a few years of life in the world?

270. Whoever rightly considers the subject may know, that worldly rank and riches are not real divine blessings, although man, from the pleasure which they yield him, calls them so; for they pass away, and also seduce many, and turn them away from heaven. But that eternal life, and the happiness thence resulting, are real blessings bestowed on man by the Lord, He himself plainly teaches in these words: *Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.* Luke xii. 33, 34.

271. The devices of the wicked are attended with success, because it is according to Divine Order, that whatever man does, he should do in the free exercise of his reason, and from freedom of choice; unless therefore he were left to act according to his reason, consequently unless the artifices which he thence contrives were followed with success, he could in no wise be disposed to receive eternal life; for eternal life is insinuated into him when he is in a state of liberty and enlightened reason. No one can be compelled to do good, because nothing forced is permanent with man, it not being his own: that alone becomes his which he does from liberty, and in accordance with his reason. What he does from liberty, is done from his will or love; and the will or love is the man himself. If man were compelled to act contrary to his will, his thoughts would continually incline towards the dictates of his will. Besides, every one strives after what is forbidden, and this from a latent cause; for every one strives to act from liberty. Hence it is evident, that unless man were preserved in liberty, he could not be provided with good.

272. To leave man to think, to will, and, so far as the law does not restrain him, to do evil, from his own liberty, is called Permission.

273. When man is led, by the success of artful schemes, to the enjoyment of happiness in the world, it appears to him as the result of his own prudence; when at the same time the

Divine Providence incessantly accompanies him,—permitting and continually withdrawing him from evil. But when man is led to the enjoyment of felicity in heaven, he knows and perceives that it is not effected by his own prudence, but by the Lord, and is the result of His Divine Providence, disposing and continually leading man to good.

274. That this is the case, man cannot comprehend from the light of nature; for from that light he cannot understand the laws of Divine Order.

275. Here it is to be particularly observed, that besides Providence, there is also Prævidence *(foresight)*. Good is provided by the Lord; but evil is prævided. The one must needs accompany the other: for what proceeds from man is nothing but evil, but what proceeds from the Lord is wholly good.

FROM THE ARCANA CŒLESTIA.

SINCE all the good which is provided for man by the Lord flows in by influx, we shall therefore adduce from the ARCANA CŒLESTIA the particulars concerning INFLUX: and since the Lord provides all things according to divine order, we shall also adduce from that work the particulars concerning ORDER.

276. *Of Providence.* That providence is the government of the Lord in the heavens and on the earth, n. 10773. That the Lord, from providence, governs all things according to order, and thus that providence is government according to order, n. 1755, 2447. And that He governs all things either from will, or from leave, or from permission; and thus in various respects according to man's quality, n. 1755, 2447, 3704, 9940. That providence acts invisibly, n. 5580. That most things which are done from providence appear to man as contingencies, n. 5508. That providence acts invisibly, in order that man may not be compelled to believe from visible things, and thus that his free-will may not be hurt; for unless man is at liberty he cannot be reformed, thus he cannot be saved, n. 1937, 1947, 2876, 2881, 3854, 5508, 5982, 6477, 8209, 8907, 9588, 10409, 10777. That the Divine Providence does not regard temporary things which soon pass away, but eternal things, n. 5264, 8717, 10776; illustrated, n. 6491. That they who do not comprehend this, believe worldly rank and riches to be the only objects of providence, and call such things blessings from the Divine, when nevertheless they are not regarded as blessings by the Lord, but only as means conducive to the life of man in the world; but that those things are regarded by the Lord which conduce to man's eternal happiness, n. 10409, 10776. That they who are in the divine providence of the Lord, are led in all general and particular matters to eternal happiness, n. 8478, 8480. That they who ascribe all things to nature and man's own prudence, and nothing to the Divine, do not think or comprehend this, n. 6481, 10409, 10775.

That the Divine Providence of the Lord is not, as believed in the world, universal only, and the particulars and singulars dependent on man's own proper prudence, n. 8717, 10775. That no universal exists but from and with singulars, because singulars taken together are called a universal, as particulars taken together are called a general, n. 1919, 6159, 6338, 6482, 6483, 6484. That every universal is of the same quality as the singulars of which it is formed, and with which it co-exists, n. 918, 1040, 6483, 8858. That the providence of the Lord is universal, because existing in the most singular things, n. 1919, 2694, 4329, 5122, 5904, 6058, 6481 to 6486, 6490, 7004, 7007, 8717, 10074; confirmed from heaven, n. 6486. That unless the Divine Providence of the Lord were universal, acting from and in the most singular things, nothing could subsist, n. 6338. That all things are disposed by it into order, and kept in order both in general and in particular, n. 6338. How the case herein is comparatively with that of a king on earth, n. 6482, 10800. That man's own proper prudence is like a small speck of dirt in the universe, whilst the Divine Providence is respectively as the universe itself, n. 6485. That this can hardly be comprehended by men in the world, n. 8717, 10775, 10780. Because many fallacies assail them, and induce blindness, n. 6481. Of a certain person in the other life, who believed from confirmation in the world, that all things were dependent on man's own proper prudence, and nothing on the Divine Providence;—that the things belonging to him appeared infernal, n. 6484.

The quality of the Lord's providence with respect to evils, n. 6481, 6495, 6574, 10777, 10779. That evils are governed by the Lord by the laws of permission, and that they are permitted for the sake of order, n. 8700, 10778. That the permission of evil by the Lord is not that of one who wills, but of one who does not will, but who cannot bring aid, on account of the urgency of the end, which is salvation, n. 7877. That to leave man from his own liberty to think and will evil, and, so far as the laws do not prevent him, to do evil, is to permit, n. 10778. That without liberty, thus without this permission, man could not be reformed, thus could not be saved, may be seen in the doctrine of LIBERTY, n. 141 to 149 above.

That the Lord has providence and prævidence, and that the one does not exist without the other, n. 5195, 6489. That good is provided by the Lord, and evil prævided, n. 5155, 5195, 6489, 10781.

That there is no such thing as predestination or fate, n. 6487. That all are predestined to heaven, and none to hell, n. 6488. That man is under no absolute necessity from providence, but at perfect liberty,—illustrated by comparison, n. 6487. That the elect in the Word are they who are in the life of good, and thence of truth, n. 3755, 3900, 5067, 5058. How it is to be understood that *God would deliver one man into another's hand*, Exod. xxi. 13; n. 9010.

That fortune, which appears in the world wonderful in many circumstances, is an operation of Divine Providence in the ultimate of order, according to the quality of man's state; and that this may afford proof, that the Divine Providence is in the most singular of all things, n. 5049, 5179, 6493, 6494. That this operation and its variations are from the spiritual world,—proved from experience, n. 5179, 6493, 6494.

277. *Of Influx.* Of the influx of heaven into the world, and of

the influx of the soul into all things of the body,—from experience, n. 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626. That nothing exists of or from itself, but from what is prior to itself, thus all things from the first, n. 4523, 4524, 6040, 6056. That as all things existed, they also subsist, because subsistence is perpetual existence, n. 2886, 2888, 3627, 3628, 3648, 4523, 4524, 6040, 6056. That influx takes place according to that order, n. 7270. Hence it is plain that all things subsist perpetually from the first esse, because they exist from it, n. 4523, 4524, 6040, 6056. That the all of life flows in from the first, because it is thence derived, thus from the Lord, n. 3001, 3318, 3337, 3338, 3344, 3484, 3619, 3741, 3742, 3743, 4318, 4319, 4320, 4417, 4524, 4882, 5847, 5986, 6325, 6468, 6469, 6470, 6479, 9279, 10196. That every existere is from an esse, and that nothing can exist unless its esse be in it, n. 4523, 4524, 6040, 6056.

That all things which a man thinks and wills flow into him;—from experience, n. 904, 2886, 2887, 2888, 4151, 4319, 4320, 5846, 5848, 6189, 6191, 6194, 6197, 6198, 6199, 6213, 7147, 10219. That man's ability of examining things, and of thinking and forming analytic conclusions, is from influx, n. 1288, 4319, 4320. That man could not live a moment if the influx from the spiritual world were taken away from him; but that still man is in liberty,—from experience, n. 2887, 5849, 5854, 6321. That the life which flows from the Lord, is varied according to man's state, and according to his reception of it, n. 2069, 5986, 6472, 7343. That with the evil, the good which flows from the Lord is turned into evil, and the truth into the false,—from experience, n. 3643, 4632. That the good and truth, which continually flow from the Lord, are so far received, as evil and the false do not oppose their reception, n. 2411, 3142, 3147, 5828.

That all good flows from the Lord, and all evil from hell, n. 904, 4151. That at this day man believes all things to be in himself and to be from himself, when nevertheless he receives them by influx, as he might know from the tenet of the church, that all good is from heaven, and all evil from hell, n. 4249, 6193, 6206. But that if he would believe the reality of this matter, he would not appropriate evil to himself, but cast it back from himself into hell, neither would he make good his own, and thus would not claim any merit from it, n. 6206, 6324, 6325. How happy the state of man would then be, as he would view both good and evil from within, from the Lord, n. 6325. That they who deny heaven, or know nothing about it, do not know that there is any influx thence, n. 4322, 5649, 6193, 6479. What influx is, illustrated by comparisons, n. 6128, 6180, 9407.

That influx is spiritual, and not physical, thus that it is from the spiritual world into the natural, and not from the natural world into the spiritual, n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110, 9111. That spiritual influx passes through the internal man into the external, and not contrariwise, n. 1702, 1707, 1940, 1954, 5119, 5259, 5779, 6322, 9380. Because the internal man is in the spiritual world, and the external, in the natural world, n. 978, 1015, 3628, 4459, 4523, 4524, 6057, 6309, 9701 to 9709, 10156, 10472. That the appearance of influx passing from external into internal things, is a fallacy, n. 3721. *That influx* passes into man's rational [principles], and through these into things scientific, and not contrariwise, n. 1495, 1707, 1940. The order of influx, n. 775, 880, 1096, 1495, 7270.

That there is an immediate influx from the Lord, and also a mediate influx through the spiritual world or heaven, n. 6063, 6307, 6472, 9682, 9483. That the immediate influx from the Lord enters into the most singular of all things, n. 6058, 6474 to 6478, 8717, 8728. Of the mediate influx of the Lord through heaven, n. 4067, 6982, 6985, 6996. That it is effected by means of the spirits and angels who are adjoined to man, n. 697, 5846 to 5866. That the Lord, by means of angels, flows into the ends from which, and for the sake of which, a man thinks, wills, and acts after such or such a manner, n. 1317, 1645, 5844, 5854. And thus into those things which are of conscience with man, n. 6207, 6213. But by means of spirits into the thoughts, and thence into the things of the memory, n. 4186, 5858, 5864, 6192, 6193, 6198, 6199, 6319. That this can with difficulty be believed by man, n. 6214. That the Lord flows at once into first [principles] and last, or into inmost and outmost, and in what manner, n. 5147, 5150, 6473, 7004, 7007, 7270. That the influx of the Lord is into good with man, and through good into truth, and not contrariwise, n. 5482, 5649, 6027, 8685, 8701, 10153. That good gives the faculty of receiving influx from the Lord, but not truth without good, n. 8321. That it is not what enters the thought, but what enters the will, that is hurtful, because this is appropriated to the man, n. 6308. That the divine [principle] is tacit and pacific in the supreme [principles], but as it descends towards lower [principles] in man it becomes unpacific and tumultuous, on account of the things therein being inordinate, n. 8823. The quality of the Lord's influx with the prophets, n. 6212.

That there is a common influx, which is described, n. 5850. That it is a continual effort of acting according to order, n. 6211. That this influx takes place into the lives of animals, n. 5850. And also into the subjects of the vegetable kingdom, n. 3648. That thought is formed into speech, and will into gestures with man, according to this common influx, n. 5862, 5990, 6192, 6211.

278. *Of the influx of life with man in particular.* That there is one only fountain of life, from which all live both in heaven and in the world, n. 1954, 2021, 2536, 2658, 2886 to 2889, 3001, 3484, 3742, 5847, 6467. That this life is from the Lord alone, illustrated by various things, n. 2886 to 2889, 3344, 3484, 4319, 4320, 4524, 4882, 5986, 6325, 6468, 6469, 6470, 9276, 10196. That the Lord is life itself, may be seen in John i. 1, 4; chap. v. 26; chap. xiv. 6. That life from the Lord flows in with angels, spirits, and men, in a wonderful manner, n. 2886 to 2889, 3337, 3338, 3484, 3742. That the Lord flows in from his divine love, which is of such a quality, that it wills that what is its own should be another's, n. 3742, 4320. That all love is of this quality, thus divine love infinitely more so, n. 1820, 1865, 2253, 6872. That hence life appears as if it were in man, and not as influent, n. 3742, 4320. Life appears as if it were in man, because the principal cause, which is life from the Lord, and the instrumental cause, which is the recipient form, act as one cause, which is felt in the instrumental, n. 6325. That the chief of the wisdom and intelligence of the angels consists in perceiving and knowing that the

all of life is from the Lord, n. 4318. Concerning the joy of angels perceived and shewn by their discourse to me, from the consideration, that they do not live from themselves, but from the Lord, n. 6469. That the evil are not willing to be convinced that life is received by influx, n. 3743. That doubts concerning the influx of life from the Lord cannot be removed, so long as fallacies, ignorance, and a negative principle prevail, n. 6479. That it is generally known in the church, that all good and truth is from heaven, that is, through heaven from the Lord, and that all evil and false is from hell; and yet the all of life has relation to good and truth, and to evil and the false, there being nothing of life without them, n. 2893, 4151. That the doctrinal tenets of the church derived from the Word teach the same thing, n. 4249. That nevertheless man does not believe that life is influent, n. 4249. That if communication and connexion with spirits and angels were taken away, man would instantly die, n. 2887. That it is evident from hence, that the all of life flows in from the first esse of life, because nothing exists from itself, but from things prior to itself, thus all and singular things exist from that which is first; and because every thing must subsist from the same source from which it first existed, subsistence being perpetual existence, n. 4523, 4524. That angels, spirits, and men, were created to receive life, thus that they are only forms recipient of life, n. 2021, 3001, 3318, 3344, 3484, 3742, 4151, 5114, 5986. That their forms are such as the quality of their reception, n. 2888, 3001, 3484, 5847, 5986, 6467, 6472. That men, spirits, and angels, are therefore such as are their forms recipient of life from the Lord, n. 2888, 5847, 5986, 6467, 6472. That man is so created, that in his inmost [principles], and in those which follow in order, he is capable of receiving the Divine, and of being elevated to the Divine, and of being conjoined with the Divine by the good of love and the truths of faith, and on this account he lives to eternity, which is not the case with beasts, n. 5114.

That life from the Lord flows in also with the evil, thus also with those who are in hell, n. 2706, 3743, 4417, 10196. But that they turn good into evil and truth into the false, and thus life into spiritual death, for such as the man is, such is his reception of life, n. 4319, 4320, 4417. That goods and truths from the Lord are continually influent with them, but that they either reject, suffocate, or pervert them, n. 3743. That they who are in evils, and thence in falses, have no real life,—and the quality of their life, n. 726, 4623, 4742, 10284, 10286.

279. *Of Order*. That divine truth proceeding from the Lord is the source of order, and divine good is the essential of order, n. 1728, 2258, 8700, 8988. That the Lord is order, since divine good and divine truth are from the Lord, yea, are the Lord, in the heavens and on earth, n. 1919, 2011, 5110, 5703, 10336, 10619. That divine truths are the laws of order, n. 2247, 7995. That where order is, the Lord is present, but that where order is not, the Lord is not present, n. 5703. As divine truth is order, and divine good the essential of order, therefore all and singular things in the universe have relation to good and truth, that they may be any thing, because they have relation to order, n, 2451, 3166, 4390, 4409, 5232, 7256, 10122, *10555*. That good, being the essential of order, disposes truths into

order, and not *vice versa*, n. 3316, 3470, 4302, 5704, 5709, 6028, 6690. That the universal heaven, as to all the angelic societies, is arranged by the Lord according to His divine order, because the Divine of the Lord with the angels constitutes heaven, n. 3038, 7211, 9128, 9338, 10125, 10151, 10157. That hence the form of heaven is a form according to divine order, n. 4040 to 4043, 6607 to 9877.

That so far as man lives according to order, thus in good according to divine truths, which are the laws of order, so far is he a man, n. 4839. That so far as he thus lives, he appears in the other life as a perfect and beautiful man, but so far as he does not thus live, so far he appears as a monster, n. 4839, 6605, 6626. Hence it appears that all things of order are collected together in man, and that from creation he is divine order in form, n. 4219, 4220, 4223, 4523, 4524, 5114, 5368, 6013, 6057, 6605, 6626, 9706, 10156, 10472. That every angel is in a human form in consequence of being a recipient of divine order from the Lord, which form is perfect and beautiful according to his reception, n. 322, 1880, 1881, 3633, 3804, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10177, 10594. That the angelic heaven in its whole complex is also in a human form, because the universal heaven as to all its angelic societies, is disposed by the Lord according to divine order, n. 2996, 2998, 3624 to 3649, 3636 to 3643, 3741 to 3745, 4625. Hence it is evident, that the Divine Human is the source from which all these things are derived, n. 2996, 2998, 3624 to 3649, 3741 to 3745. Hence also it follows, that the Lord is the only man, and that they are men who receive the Divine from Him, n. 1894. That so far as they receive it, so far they are images of the Lord, n. 8547.

That man is not born into good and truth, but into evil and the false, thus not into divine order, but into what is contrary to order, and on this account into mere ignorance, and that he ought therefore necessarily to be born anew, that is, regenerated, which is done by divine truths from the Lord, and by a life according to them, to the intent that he may be inaugurated into order, and thus become a man, n. 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That when the Lord regenerates man, He disposes all things with him according to order, that is, according to the form of heaven, 5700, 6690, 9931, 10303. That the man who is led by the Lord, is led according to divine order, n. 8512. That the interiors which are of the mind are open into heaven, even to the Lord, with the man who is in divine order, but shut with him who is not in divine order, n. 8513. That so far as man lives according to order, so far he has intelligence and wisdom, n. 2592.

That the Lord governs the first and last [principles] of order, and governs the first from the last, and the last from the first; and thus keeps all things in connexion and order, n. 3702, 3739, 6040, 6056, 9828. Of successive order; and of the ultimate of order, in which things successive are together in their order, n. 634, 3691, 4145, 5114, 5897, 6239, 6326, 6465, 8603, 9216, 9217, 9828, 9836, 10044, 10099, 10329, 10335.

That evils and falses are contrary to order, and that still they are governed by the Lord, not according to order, but from order, n. 4839, 7877, 10778. That evils and falses are governed by the laws of permission, and that this is for the sake of order, n. 7877, 8700, 10778. That what is contrary to divine order is impossible, as that a man who lives in evil can be saved from mercy alone, as likewise that the evil can be consociated with the good in the other life, and many other things, n. 8700.

OF THE LORD.

280. There is One God, the Creator and Preserver of the universe; and consequently, the God of heaven and of earth.

281. There are two things which constitute the life of heaven in man, the good of love and the truth of faith. Man derives this life from God, and in no respect or degree from himself; therefore the primary principle of the church is, to acknowledge God, to believe in Him, and to love Him.

282. They who are born within the church ought to acknowledge the Lord, both as to His Essential Divinity and His Divine Humanity, to believe in Him and love Him; because salvation is wholly from Him. This the Lord plainly teaches in John: *He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.* iii. 36. Again: *This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day.* vi. 40. And again: *Jesus said unto her, I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.* xi. 25, 26.

283. They, therefore, who are within the church, and yet do not acknowledge the Lord and His Divinity, cannot be conjoined to God, and thus cannot have any lot with the angels in heaven; for no one can be conjoined to God but from the Lord, and in the Lord. That no one can be conjoined to God but from the Lord, the Lord teaches in John: *No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared Him.* i. 18. Again: *Ye have neither heard His voice at any time, nor seen His shape.* v. 37. Again, it is said in Matthew: *No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.* xi. 37. And again, in John: *I am the way, and the truth, and the life: no man cometh unto the Father but by Me.* xiv. 6. No one can be conjoined to God except in the Lord, because the Father is in Him, and they are One; as He teaches in John: *If ye had known Me, ye should have known my Father also. He that hath seen Me, hath seen the Father. Believest thou not that I am in*

the Father, and the Father in Me? xiv. 7—11. And again: *I and my Father are one. That ye may know and believe that the Father is in Me, and I in Him.* x. 30, 38.

284. Since, therefore, the Father is in the Lord, and the Lord and the Father are ONE; and since the Lord must be believed in, and he who believes in HIM is declared to have eternal life; it plainly follows that the LORD IS GOD. And that the Lord is God, the Word also teaches; as in John: *In the beginning was the* WORD, *and the* WORD *was with God, and the* WORD WAS GOD. *All things were made by Him; and without Him was not anything made that was made. And the* WORD WAS MADE FLESH, *and dwelt among us; and we beheld His glory, the glory as of the only begotten of the Father.* i. 1, 3, 14. And in Isaiah: *For unto us a child is born, unto us a Son is given; and the goverment shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the* MIGHTY GOD, *the everlasting* FATHER, *the* PRINCE OF PEACE. ix. 6. Again: *Behold, a virgin shall conceive and bear a Son, and shall call His name* IMMANUEL; *which being interpreted is,* GOD WITH US. vii. 14; Matt. i. 23. And in Jeremiah: *Behold, the days come, saith* JEHOVAH, *that I will raise unto David a righteous branch, and a* KING *shall reign and prosper; and this is His name whereby He shall be called,* JEHOVAH OUR RIGHTEOUSNESS. xxiii. 5, 6. xxxiii. 15, 16.

285. All who are really members of the church, and enlightened by the light of heaven, see the Divinity in the Lord; but they who are not thus enlightened can see in HIM nothing but the Humanity; while at the same time the Divinity and the Humanity are so united in Him, that they form a one. The Lord teaches this in John, where He says: *Father, all mine are thine, and thine are mine.* xvii. 10.

286. That the Lord was conceived by Jehovah the Father, and thus is God by virtue of such conception, is a truth well known in the church; also that He rose again with His whole body, for He left nothing of it in the sepulchre. In the belief of this also He afterwards confirmed His disciples, when He said to them, *Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have.* Luke xxiv. 39. And although He was a man as to flesh and bone, still He entered through the doors when they were shut; and after He had manifested Himself to the disciples, He became invisible. John xx. 19, 26; Luke xxiv. 31. With every mere man the case is otherwise; for he rises again as to his spirit alone, and not as to his body. When, therefore, the Lord said of Himself that He was not as a spirit, He plainly declared that He was not as another man. Hence it is evident that the Humanity of the Lord is Divine.

287. Every one derives the esse of his life, which is called his soul, from his father; the body is the existere of life thence

proceeding: hence the body is the effigy, or form, of its soul; and the soul, through the medium of the body, exercises at pleasure the various activities of its life. Hence it is that men are born in the likeness of their parents, and that families are so readily distinguished from each other. From this circumstance it may be seen of what quality the Body or Humanity of the Lord was; namely, that it was as the Divinity Itself, which was the esse of His life, or the soul from the Father; on which account He said: *He that hath seen me, hath seen the Father.* John xiv. 9.

288. That the Divinity and the Humanity of the Lord constitute One Person, is in agreement with the faith received throughout the whole Christian world; which, in effect, is this: that "Although Christ is God and Man, still He is not two, but one Christ;—one altogether, by unity of person. For as the reasonable soul and flesh are one man, so God and Man are one Christ." These are the words of the Athanasian Creed.

289. They who entertain respecting the Divinity an idea of three persons, cannot at the same time have an idea of one God; for if they even *say* that there is but one God, still they *think* of three. They, however, who entertain the idea of three essentials, or principles, existing in one person, can in reality both profess their belief in one God, and think in agreement with such profession.

290. The idea of three essentials existing in one person is attained, when the Father is thought of as being in the Lord, and the Holy Spirit as proceeding from Him. There is then perceived to be a TRINITY in the Lord; namely, the Divinity Itself, which is the Father; the Divine Humanity, which is the Son; and the Divine Proceeding, which is the Holy Spirit.

291. Since the whole Divinity is in the Lord, to Him belongs all power in heaven and earth. This He teaches in John: *The Father loveth the Son, and hath given all things into His hand,* iii. 35. Again: *As thou hast given Him power over all flesh.* xvii. 2. And in Matthew: *All things are delivered unto me of my Father.* xi. 27. Again: *All power is given unto me in heaven and in earth.* xxviii. 18. This power is Divinity.

292. They who make the Humanity of the Lord like that of another man, do not think of His conception from the Divinity Itself: nor do they consider that the body of every one is the effigy of the soul. Neither do such persons reflect on the Lord's resurrection with His whole body; nor on His transfiguration, when His face shone as the sun. Nor do they think respecting those things which the Lord said of faith in Him, of His oneness with the Father, His glorification, and His power over heaven and earth; all which involve divine attributes, and were mentioned in relation to His Humanity. Neither do they remember that the Lord is omnipresent even as to His Humanity

(Matt. xxviii. 20); although the belief of His omnipresence in the holy supper is founded on this fact; and omnipresence is a divine attribute. Yea, it is probably the case that they do not think that the Divine Principle, called the Holy Spirit, proceeds from the Lord's Humanity; when, nevertheless, it does proceed from His Glorified Humanity; for it is said, *The Holy Spirit was not yet, because Jesus was not yet glorified.* John vii. 39.

293. The Lord came into the world that He might effect the salvation of the human race, which must otherwise have perished in eternal death. This salvation the Lord effected by the subjugation of the hells, which infested every man coming into the world, and going out of the world; and, at the same time, by the glorification of His Humanity: for thus He can keep the hells in subjection to eternity. The subjugation of the hells, and the glorification of the Lord's Humanity at the same time, were effected by means of temptations admitted into the Humanity which He derived from the mother, and by continual victories in those conflicts. His passion on the cross was the last of those temptations, and the completion of those victories.

294. That the Lord subjugated the hells, He Himself teaches in John, where, in the immediate prospect of the passion of the cross, He says: *Now is the judgment of this world; now shall the prince of this world be cast out.* xii. 31. Again: *Be of good cheer; I have overcome the world.* xvi. 33. And in Isaiah: *Who is this that cometh from Edom, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Mine own arm brought salvation to me. So He was their Savior.* lxiii. 1—8. That the Lord glorified His Humanity, and that the passion of the cross was the last temptation, accompanied by complete victory, through which the glorification was effected, He teaches John: *Therefore, when he* (Judas) *was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.* xiii. 31, 32. Again: *Father, the hour is come, glorify thy Son, that thy Son also may glorify thee.* xvii. 1, 5. And again: *Now is my soul troubled; Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.* xii. 27, 28. And in Luke: *Ought not Christ to have suffered these things, and to enter into His glory?* xiv. 26. These words were spoken in relation to the Lord's passion: to be glorified, is to be made Divine. Hence it is evident, that unless the Lord had come into the world, and been made man, and in this manner delivered from hell all who believe in Him and love Him, no mortal could have been saved; and this is what is meant when it is said, that without the Lord there is no salvation.

295. When the Lord had fully glorified His Humanity, He then put off the humanity derived from the mother, and put on a humanity derived from the Father, which is the Divine Humanity; wherefore, He was then no longer the son of Mary.

296. The grand and primary principle of the church is, to know and acknowledge its God; for without this knowledge and acknowledgment there can be no conjunction with Him; thus, there can be none in the church without the acknowledgment of the Lord. This the Lord teaches in John: *He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life, but the wrath of God abideth on him.* iii. 36. And in another place: *For if ye believe not that I am He, ye shall die in your sins.* viii. 24.

297. That there is in the Lord a threefold principle, namely, the Divinity Itself, the Divine Humanity, and the Divine Proceeding, is an arcanum from heaven, and is revealed for the benefit of those who shall have a place in the Holy Jerusalem.

FROM THE ARCANA CŒLESTIA.

298. THAT *the Divinity was in the Lord from His very conception.* That the Lord had a Divinity from the Father, n. 4641, 4963, 5041, 5157, 6716, 10125. That the Lord alone had a divine seed, n. 1438. That His soul was Jehovah, n. 1999, 2004, 2005, 2018, 2025. That thus the inmost of the Lord was the Divinity, the covering of which was from the mother, n. 5041. That the Divinity was the Lord's esse of life from which a human afterwards went forth, and became an existere from that esse, n. 3194, 3210, 10270, 10372.

299. *That the Divinity of the Lord is to be acknowledged.* That within the church where the Word is, and where the Lord is thereby known, the Divinity of the Lord ought not to be denied, nor the holy proceeding from Him, n. 2359. That they within the church who do not acknowledge the Lord, have no conjunction with the Divine, which is not the case with those who are out of the church, n. 10205. That it is an essential of the church to acknowledge the Divinity of the Lord, and His unition with the Father, n. 10083, 10112, 10370, 10728, 10730, 10816, 10817, 10818, 10820.

300. *That the Lord glorified His human in the world.* That the glorification of the Lord is largely treated of in the Word, n. 10828; in the internal sense throughout, n. 2249, 2523, 3245. That the Lord glorified His human, but not His Divine, as this was glorified in itself, n. 10057. That the Lord came into the world to glorify His human, n. 3637, 4286, 9315. That the Lord glorified His human by means of the Divine which was in Him from conception, n. 4727. That the idea of the regeneration of man may give an idea of the glorification of the Lord's human, since the Lord regenerates man in the same manner

as He glorified His human, n. 3043, 3138, 3212, 3296, 3490, 4402, 5688. Some of the arcana respecting the glorification of the Lord's human, n. 10057. That the Lord saved the human race by glorifying His human, n. 1676, 4180. Concerning the Lord's state of glorification and humiliation, n. 1785, 1999, 2159, 6866. That glorification, when predicated of the Lord, is the unition of His human with the Divine, and that to glorify is to make divine, n. 1603, 10053, 10828.

301. *That the Lord from His human subjugated the hells when He was in the world.* That the Lord, when He was in the world, subjugated all the hells, and that He then reduced all things to order both in the heavens and in the hells, n. 4075, 4286, 9937. That the Lord then delivered the spiritual world from the antediluvians, n. 1266. What quality they were of, n. 310, 311, 560, 562, 563, 570, 581, 607, 660, 805, 808, 1034, 1120, 1265 to 1272. That by the subjugation of the hells, and the glorification of His human at the same time, the Lord saved mankind, n. 4180, 10019, 10152, 10655, 10659, 10828.

302. *That the glorification of the Lord's human, and the subjugation of the hells, were effected by temptations.* That the Lord endured temptations infinitely more grievous than were ever endured by man, n. 1663, 1668, 1787, 2776, 2786, 2795, 2816, 4295, 9528. That the Lord fought therein from His divine love towards the human race, n. 1690, 1691, 1812, 1813, 1820. That the Lord's love was the salvation of the human race, n. 1820. That the hells fought against the love of the Lord, n. 1820. That the Lord alone, from His own proper power, fought against the hells, and overcame them, n. 1692, 1813, 2816, 4295, 8273, 9937. That hereby the Lord alone became justice and merit, n. 1813, 2025, 2026, 2027, 9715, 9809, 10019. That the last temptation of the Lord was in the garden of Gethsemane and upon the cross, at which time He gained a complete victory, by which He subjugated the hells, and at the same time glorified His human, n. 2276, 2803, 2813, 2814, 10655, 10659, 10829. That the Lord could not be tempted as to the Divine itself, n. 2795, 2803, 2813, 2814. That therefore He assumed an infirm human from the mother, into which He admitted temptations, n. 1414, 1444, 1573, 5041, 5157, 7193, 9315. That by means of temptations and victories He expelled all that was hereditary from the mother, and put off the human which He had from her, till at length He was no longer her son, n. 2159, 2574, 2649, 3036, 10829. That Jehovah, who was in Him, appeared in temptations as absent, and this so far as He was in the human from the mother, n. 1815. That this state was the Lord's state of humiliation, n, 1785, 1999, 2159, 6866. That the Lord by means of temptations and victories disposed all things in the heavens into order, n. 4287, 9397, 9528, 9937. That by the same means He united His human with His Divine, that is, He glorified His human, n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286, 4287, 9397, 9528, 9937.

303. *That the Lord's human, when He was in the world, was Divine Truth.* That the Lord, when He was in the world, made His human divine truth from the divine good which was in Him, n. 2803, 3194, 3195, 3210, 6716, 6864, 7014, 7499, 8127, 8724, 9199. That the Lord thus disposed all things in Himself into a heavenly form, which is according to divine truth, n. 1928, 3633. Consequently, that

heaven was then in the Lord, and the Lord was as heaven, n. 911, 1900, 1982, 3624 to 3631, 3634, 3884, 4041, 4279, 4523, 4524, 4525, 6013, 6057, 6690, 9279, 9632, 9931, 10303. That the Lord spake from divine truth itself, n. 8127. That therefore the Lord spake in the Word by correspondences, n. 3131, 3472 to 3485, 8615, 10687. That hence the Lord is the Word, and is called the Word, which is divine truth, n. 2533, 2818, 2859, 2894, 3393, 3712. That in the Word the Son of Man signifies divine truth, and the Father divine good, n. 2803, 3704, 7409, 8724, 9194. That because the Lord was divine truth, He was divine wisdom, n. 2500, 2527. That the Lord alone had perception and thought from Himself, above all angelic perception and thought, n. 1904, 1914, 1915. That the divine truth could be tempted, but not the divine good, n. 2814.

304. *That the Lord united Divine Truth with Divine Good, thus His Human with the Divine itself.* That the Lord was instructed as another man, n. 1457, 1461, 2523, 3030. That the Lord successively advanced to union with the Father, n. 1864, 2033, 2632, 3141, 4585, 7014, 10076. That so far as the Lord was united with the Father, so far He spake as with Himself; but that at other times He spake with the Father as with another [person], n. 1745, 1999, 7058. That the Lord united His human with the Divine from His own proper power, n. 1666, 1749, 1753, 1813, 1921, 2025, 2026, 2523, 3141, 5005, 5045, 6716. That the Lord united the divine truth, which was Himself, with the divine good which was in Himself, n. 10047, 10052, 10076. That the unition was reciprocal, n. 2004, 10067. That the Lord, when He went out of the world, made His human divine good, n. 3194, 3210, 6864, 7499, 8724, 9199, 10076. That thus He came forth from the Father, and returned to the Father, n. 3194, 3210. That thus He became one with the Father, n. 2751, 3704, 4766. That the Lord, in His unition with the Divine itself which was in Him, regarded the conjunction of Himself with the human race, n. 2034. That since the unition, divine truth proceeds from the Lord, n. 3704, 3712, 3969, 4577, 5704, 7499, 8127, 8241, 9199, 9398. In what manner divine truth proceeds from the Lord, illustrated n. 7270, 9407.

That unless the Divine had been in the Lord's human from conception, the human could not have been united with the Divine itself, on account of the ardor of the infinite love in which the Divine itself is, n. 6849. That for this reason no angel can ever be united with the Divine itself except at a distance, and by means of a veil or covering; for otherwise he would be consumed, n. 6849. That the divine love is of such a quality, n. 8644. Hence it may appear that the human of the Lord was not like the human of another man, n. 10125, 10826. That His union with the Father, from whom He had His soul, was not like a union between two, but like that between soul and body, n. 3737, 10824. That the union subsisting between the Lord's human and the Divine is properly union, but that subsisting between man and the Divine is more properly called conjunction, n. 2021.

305. *That thus the Lord made His human Divine.* That the human of the Lord is Divine, because it was derived from the esse of the Father, which was the Lord's soul,—illustrated by children partaking of their father's likeness, n. 10270, 10372, 10823. And because it

was derived from the divine love which was in Him, n. 6872. That every man is such as his love is, and that he is his own love, n. 6872, 10177, 10284. That the Lord was divine love, n. 2077, 2253. That the Lord made all His human, both internal and external, divine, n. 1603, 1815, 1902, 1926, 2093, 2803. That therefore He rose again as to the whole body, differently from any man, n. 1729, 2083, 5078, 10825. That the Lord's human is Divine, is acknowledged by the omnipresence of His human in the sacred supper, n. 2343, 2359. And that it is evident from His transformation before the three disciples, n. 3212. And likewise from the Word, n. 10154. And that He is there called Jehovah, n. 1603, 1736, 1815, 1902, 2921, 3035, 5110, 6303, 6281, 8864, 9194, 9315. That in the literal sense of the Word there is a distinction made between the Father and the Son, or Jehovah and the Lord, but not in the internal sense, in which the angels are, n. 3035. That the Christian world does not acknowledge the human of the Lord to be divine, in consequence of a decree passed by a council in favor of the Pope, that he might be acknowledged as the Lord's vicar;—proved from conversation with them in another life, n. 4738.

That the divine human from eternity was the divine truth in heaven, thus the divine existere, which was afterwards made in the Lord the divine esse, from which the divine existere in heaven [proceeded], n. 3061, 6280, 6880, 10579. The previous state of heaven described, n. 6371, 6372, 6373. That the Divine was not perceptible, and therefore not capable of being received, until it passed through heaven, n. 6982, 6996, 7004. That the Lord from eternity, was the divine truth in heaven, n. 2803, 3195, 3704. That this is the Son of God born from eternity, n. 2628, 2798.

That in heaven no other Divine is perceived but the Divine Human, n. 6475, 9303, 9267, 10067. That the most ancient people could not worship the infinite esse, but the infinite existere, which is the Divine Human, n. 4687, 5321. That the ancients acknowledged the Divinity, because it appeared in a human form, and that this was the Divine Human, n. 5110, 5663, 6846, 10737. That the inhabitants of all the earths adore the Divinity under a human form, and that they rejoice when they hear that God actually became a man, n. 6700, 8541 to 8547, 9361, 10736, 10737, 10738. *See also the little work* ON THE EARTHS IN OUR SOLAR SYSTEM, AND IN THE STARRY HEAVEN. That God cannot be thought of but in a human form, and that what is incomprehensible can be the object of no idea, n. 9359, 9972. That man can worship what he has some idea of, but not what he has no idea of, n. 4733, 5110, 5633, 7211, 9267, 10667. That therefore the Divinity is worshiped under a human form by most nations in the globe, and that this is through an influx from heaven, n. 10159. That all who are in good as to life, when they think of the Lord, think of a Divine Human, but not of the human separated from the Divine, n. 2326, 4724, 4731, 4766, 8878, 9193, 9198. That they in the church at this day who are in evil as to life, and they who are in faith separate from charity, think of the human of the Lord without the Divine, and do not comprehend what the Divine Human is, the causes thereof, n. 3212, 3241, 4689, 4692, 4724, 4731, 5321, 6372, 8878, 9193, 9198.

306. *That there is a Trinity in the Lord.* That Christians were examined in the other life concerning the idea they entertained of one God, and it was found that they entertained an idea of three Gods, n. 2329, 5256, 10736, 10737, 10738, 10821. That a divine trinity may be conceived in one person, and thus one God, but not in three persons, n. 10738, 10821, 10824. That the trinity in one person, that is, in the Lord, is the Divine itself, which is called the Father, the Divine Human, which is called the Son, and the Divine proceeding, which is called the Holy Spirit; and that thus the trinity is one, n. 2149, 2156, 2288, 2321, 2329, 2447, 3704, 6993, 7182, 10738, 10822, 10823. That a divine trinity in the Lord is acknowledged in heaven, n. 14, 15, 1729, 2005, 5256, 9303. That the Lord is one with the Father, thus He is the Divine itself, and the Divine Human, n. 1729, 2004, 2005, 2018, 2025, 2751, 3704, 3736, 4706. That His Divine proceeding is also His Divine in heaven, which is called the Holy Spirit, n. 3969, 4673, 6788, 6993, 7499, 8127, 8302, 9199, 9228, 9229, 9270, 9407, 9818, 9820, 10330. That therefore the Lord is the alone and only God, n. 1607, 2149, 2156, 2329, 2447, 2751, 3194, 3704, 3712, 3939, 4577, 4687, 5321, 6280, 6371, 6849, 6993, 7014, 7091, 7182, 7209, 8241, 8724, 8763, 8864, 8865, 9194, 9303.

307. *Of the Lord in heaven.* That the Lord appears in heaven both as a sun and a moon; as a sun, to those who are in the celestial kingdom, and as a moon, to those who are in the spiritual kingdom, n. 1053, 1521, 1529, 1530, 1531, 3636, 3643, 4321, 5097, 7078, 7083, 7173, 7270, 8812, 10809. That the light which proceeds from the Lord as a sun is divine truth, from which the angels derive all their wisdom and intelligence, n. 1053, 1521 to 1533, 2776, 3138, 3195, 3222, 3223, 3225, 3399, 3341, 3636, 3643, 3993, 4180, 4302, 4415, 5400, 9399, 9407, 9548, 9571, 9684. And that the heat which proceeds from the Lord as a sun, is divine good, from which the angels derive their love, n. 3338, 3636, 3643, 5215. That the Lord's Essential Divine is far above His Divine in heaven, n. 7270, 8760. That divine truth is not in the Lord, but proceeds from the Lord, as light is not in the sun, but proceeds from the sun, n. 3969. That esse is in the Lord, and existere from the Lord, n. 3938. That the Lord is the common centre to which all the angels in heaven turn, n. 3633, 9828, 10130, 10189. That nevertheless the angels do not turn to the Lord, but the Lord turns them to Him, n. 10189: because the angels are not present with the Lord, but the Lord is present with the angels, n. 9415. That the Lord's presence with the angels is according to their reception of the good of love and charity from Him, n. 904, 4198, 4206, 4211, 4320, 6280, 6832, 7042, 8819, 9680, 9682, 9683, 10106, 10811. That the Lord is present with all in heaven, and all in hell, n. 2766. That the Lord from His divine love wishes to draw all men to Himself into heaven, n. 6645. That the Lord is in a continual endeavor at conjunction with man, but that His influx and conjunction are impeded by the loves of man's proprium, n. 2041, 2053, 2411, 5696.

That the Divine Human of the Lord flows into heaven, and constitutes heaven, and that there is no conjunction with the Divine in *heaven,* but with the Divine Human, n. 3038, 4211, 4724, 5633.

And that the Divine Human flows in with men out of heaven and through heaven, n. 1925. That the Lord is the all of heaven, and the life of heaven, n. 7211, 9128. That the Lord dwells with the angels in what is His own, n. 9338, 10125, 10151, 10157. Hence they who are in heaven are in the Lord, n. 3637, 3638. That heaven corresponds to the Divine Human of the Lord, and that man, as to all and singular things, corresponds to heaven, whence heaven collectively is as one man, and is therefore called the GRAND MAN, n. 2948, 2996, 3624 to 3629, 3636 to 3643, 3741 to 3745, 4625. That the Lord is the only man, and that they only are men who receive the Divine from Him, n. 1894. That so far as they receive the Divine, so far they become images of the Lord, n. 8547. That the angels are forms of love and charity in a human form, and that this is from the Lord, n. 3804, 4735, 4797, 4985, 5199, 5530, 9879, 10177.

308. *That all good and truth are from the Lord.* That the Lord is good itself and truth itself, n. 2011, 5110, 10336, 10619. That all good and truth, consequently all peace, innocence, love, charity, and faith, are from the Lord, n. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904. And that all wisdom and intelligence are from Him, n. 109, 112, 121, 124. That nothing but good comes from the Lord, but that the wicked turn the good which is from the Lord into evil, n. 7643, 7679, 7710, 8632. That the angels know that all good and truth are from the Lord, but that the wicked are not willing to know this, n. 6193, 9128. That angels at the presence of the Lord, are more in good, but infernals, at the presence of the Lord, are more in evil, n. 7989. That the wicked cast themselves into hell at the mere presence of the Lord, n. 8137, 8266. That the Lord judges all from good, n. 2335. That the Lord regards all from mercy, n. 223. That the Lord is never angry with any one, nor does evil to any one, and does not send any one to hell, n. 245, 1683, 2335, 8632. In what sense those parts of the Word are to be understood, where it is said, that Jehovah or the Lord is angry, that He kills, that He casts into hell, and other things of the like nature, n. 592, 696, 1093, 1874, 1875, 2395, 2447, 3605, 3607, 3614, 6073, 6997.

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311. There are two classes of affairs amongst men which ought to be conducted according to the laws of order; namely, that which relates to the things of heaven, and that which relates to the things of the world. The former are called ecclesiastical, and the latter civil affairs.

312. It is impossible that order can be maintained in the world without governors, whose duty should be, vigilantly to observe the proceedings of those who act according to order, and of those who act contrary to order, that they may reward the former, and punish the latter. Unless this were done, the human race would inevitably perish. The desire of ruling over others, and of possessing their property, being hereditary in every individual, and being the source whence all enmity, envying, hatred, revenge, deceit, cruelty, and numerous other evils proceed; unless men, in the exercise of their prevailing inclina-

tions, were, on the one hand, restrained by the fear of the laws and the dread of punishment, involving the loss of honor, of property, and of life, as the necessary consequences of a course of evil; and, on the other hand, encouraged by the hope of honor and of gain, as the reward of well-doing; there would speedily be an end of the human race.

313. Governors, therefore, are necessary for the preservation of order in the various societies of mankind; and they ought to be persons well skilled in the laws, men of wisdom, having the fear of God. There must also be order among the governors themselves; lest any of them, from caprice, or ignorance, should sanction evils which are contrary to order, and thereby destroy it. This is guarded against by the appointment of superior and inferior rulers, among whom there is subordination.

314. Governors appointed over those things amongst men which relate to heaven, or ecclesiastical affairs, are called priests, and their office is called priesthood. But governors set over those things which relate to the world, or civil affairs, are called magistrates, and their chief, where such a form of government is established, is called the king.

315. With respect to priests, their duty is to teach men the way to heaven, and likewise to lead them therein. They are to teach them according to the doctrine of the church, which is derived from the Word of God; and to lead them to live according to that doctrine. Priests, or ministers, who teach the doctrine of truth, and lead their flocks thereby to goodness of life, and so to the Lord, are the good shepherds spoken of in the Word; but they who only teach, and do not lead to goodness of life, and so to the Lord, are the bad shepherds.

316. The ministers of the church ought not to claim to themselves any power over the souls of men, inasmuch as they cannot discern the real state of the interiors, or of the heart; much less ought they to claim the power of opening and shutting heaven, because that power belongs to the Lord alone.

317. Dignity and honor ought to be paid to ministers on account of the sanctity of their office; but they who are wise ascribe all such honor to the Lord, from whom all sanctity proceeds, and not to themselves; whereas, they who are not wise, attribute the honor to themselves, and take it from the Lord. They who claim honor to themselves on account of the sanctity of their office, prefer honor and gain to the salvation of souls, which is the object for which they ought above all things to provide: but they who attribute honor to the Lord, and not to themselves, prefer the salvation of souls to honor and gain. The honor of any employment is not in the person of him who is employed, but is only annexed to him on account of the dignity of the office in which he is engaged; and what is so

annexed does not belong to the person, but to the employment, being separated from the person when he is separated from the employment. All personal honor is the honor of wisdom and the fear of the Lord.

318. Ministers ought to instruct the people, and to lead them, by truths, to good of life; but in matters of faith, they ought not to use compulsion, since no one can be compelled to believe contrary to what he thinks in his heart to be true. He who differs in opinion from the minister ought to be left in the peaceable enjoyment of his own sentiments, provided he make no disturbance: but when such a person disturbs the peace of the church, he must be separated; for this also is agreeable to the order, for the sake of which the priesthood or ministry is established.

319. As priests are appointed to administer those things which belong to the divine law and worship, so kings and magistrates are appointed to administer those things which belong to the civil law and judgment.

320. Since the king cannot, by himself, administer all things, subordinate rulers are appointed, to each of whom a distinct province is assigned in the administration, where that of the king, cannot extend immediately. These officers, in their collective capacity, constitute the government; the king himself being the sovereign.

321. The sovereignty itself is not in any person, but is annexed to the person. The king who believes that the sovereignty is in his own person, or the officer who supposes that the dignity of his office is in his own person, is not wise.

322. The sovereignty consists in administering and in judging from justice, according to the laws of the realm. The king who considers the laws as superior to himself, is wise; but he who considers himself as superior to the laws is not wise. The king who regards the laws as above himself, places the sovereignty in the law, and submits to its dominion; he knows that the law is justice, and that all justice, which is really such, is divine: but he who considers himself as above the laws, places the sovereignty in himself, and either believes himself to be the law, or the law, which is justice, to be derived from himself; hence he arrogates to himself that which is divine, and to which, at the same time, he ought to be in subjection.

323. The law, which is justice, ought to be enacted in the realm, by persons well skilled in legislation, men of wisdom, who fear God; and both the king and his subjects, ought afterwards to live according to it. The king who lives according to the laws so enacted, and therein sets an example to his subjects, is truly a king.

324. The king who is vested with absolute power, and who *believes that* his subjects are such slaves that he has a right to

their possessions and lives, and exercises such imaginary right, is not a king, but a tyrant.

325. The king ought to be obeyed according to the laws of the realm, and by no means to be injured either by word or deed; for on this depends the public security.

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